The Churchman.

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Poetry.

[For the Churchman.

HEART! COME HOME!

Εργον ἔχεις ψυχῄ και μεγα, ἡν ἐθελῃς,
Ερεύνα σαυτήν ἥτις ᾖ, και πῆ στρέφῃ.
Οθεν προῆλθες, και ὅπη στῆναι σε δεῖ
Ει ζῇς ὅπερ ζῇς τοῦτο, ἤ τι δε πλέον.

Greg. Naz.

Home! restless, roving heart! come home!
"This is no time," cries sober Lent,
"For thee, a vagabond, to roam;
As if thou hadst not to repent
Of sins heap'd up in store,
In days and years long o'er."

Home! restless, roving heart! come home!
For thou hast there a work to task
Thy powers; to fill thee quite with gloom,
Thy state, thy hopes, and trust to ask,
And fit—come when it may—
For the dreaded Judgment day!

Home! restless, roving heart! come home!
Act thou a while a Mary's part;
Sit, self-commune, beneath the dome
Of thine own house, O truant heart!
Seek what thou lack'st to get,
Some grace therein to set.

Home! restless, roving heart! come home!
Learn in thyself to live;
And know not wealth nor beauty's bloom,
Nor fame, nor pleasure, give
Such joy as thou canst find
Within, if such thy mind.

Home! restless, roving heart! come home!
Ere long, death at the gate will knock!
Be thou prepared to say "Wel-come!
I will straightway undo the lock!"
O wretched heart, that day
If death find thee away! x. x. x.

Selected Matter.

From Dr. Jarvis's Reply to Dr. Milner's "End of Religious Controversy."

THE SEVEN SACRAMENTS.

(Concluded from last week.)

In the year 1277, John Beccus, the Patriarch of Constantinople, held a Council for the re-union of the Greeks with the Latins; in the acts of which it is said, that "since the holy Apostolic Church of Rome maintains that there are seven Ecclesiastical Sacraments," (which they proceed to enumerate,) "therefore, we say concerning them as follows," &c. The inference must be that by the Greeks, the number seven had not been maintained till then.(*j*) But this does not settle the date of its adoption; for the very attempt at re-union obliged Beccus to resign his see in 1279; and after the death of the Emperor Michael Palæologus, who, from motives of policy, had favored the re-union, a Council was assembled by the Patriarch Gregory II., in 1283, in which all the Bishops were condemned who had been active in producing a re-union with the Latins; and acts of penance were enjoined upon them as for a sin. As far, therefore, as the Greeks are concerned, the admission of the Roman number seven could not have been earlier than the fourteenth century.

When the Armenian deputies arrived at Florence, the subject of the seven Sacraments was fully defined by the Pope, in his decree of re-union, dated November 22, 1439. All the points in which the Armenians differed from the Latins and Greeks, are there carefully enumerated.—They were required to receive the Latin addition of "filioque" to the Nicene Creed; the definitions of the Fourth, and all subsequent General Councils, acknowledged by the Roman See; the seven Sacraments as defined by that See; the Athanasian Creed; the decree of union just concluded with the Greeks; and lastly, the observance of certain festivals, on the days in which the Roman Church observed them.(*k*)

In the year 1441, the Patriarch of the Coptic Jacobites entered into union with the Pope, accepting the proceedings with the Greeks and Armenians at Florence; and in 1444 followed the accession of the Maronites, and some of the Chaldæans; all, no doubt, on the same terms. But this union was too insincere and too feeble to last long; and in 1561 was published the Concordia Discors of Sylvester Sgyropulus, a Greek, who was present at the Council of Florence, and who therefore has given us the Greek account of that splendid but deceptive bubble.

It is certainly a curious fact in the history of the human mind, that there should have been so generally diffused a fondness for the number seven. The falsely so-called Nestorians, who claim St. Thomas as their Apostle, separated from the Communion of Antioch, in A. D. 484, the same fatal year in which Felix II. of Rome excommunicated Acacius of Constantinople. Their history, after this, became of course to us obscure; but the candid Assemani has given us some particulars with regard to their reception of seven sacraments, to which I must call my reader's attention. The first author whom he quotes to show that they receive that number, is Ebed-Jesu, Metropolitan of Soba, who flourished about A. D. 1290. His words are, as translated by Assemani: "The Sacraments of the Church are seven, according to the mind of the divine Scriptures. 1. The Priesthood, which administers all sacraments. 2. Holy Baptism. 3. The Oil of Unction. 4. The Oblation of the Body and Blood of Christ. 5. The Remission of Sins. 6. The Sacred Leaven. 7. The sign of the Life-giving Cross." The list of Timothy II. who became Catholicos in A. D. 1318, limits the number to seven, but gives the following particulars: 1. The Priesthood. 2. The Consecration of a Church and Altar. 3. Baptism and the Holy Oil. 4. The Holy Sacraments of the Body and Blood.—5. The Benediction of Monks. 6. The Office for the Defunct. 7. The Sacrament of Espousals. Assemani names eleven earlier writers, from A. D. 496 to A. D. 987, all of whom, he says, "acknowledge seven sacraments of the Church; but when they enumerate them it is wonderful how far they depart from the truth."(*l*) He gives his readers no opportunity of judging; for not the remotest allusion is made to the seven sacraments, in the extracts to which he refers.—"The more recent Nestorians," he adds, "when they are asked about the number of the sacraments, either diminish or increase it, or substitute some for others."(*l*)

It is unnecessary to speak of the Russian Church, for it belongs to the Greek Communion; nor of the Eutychians, for this is only another name for Jacobites: nor of the Ethiopian Church, for that is so connected with the Coptic, as always to receive its Abuna or Presiding Bishop from Egypt. These names were added by Dr. Milner only to make his phalanx appear the more formidable to uninformed readers. But is it not worse than trifling, to assert, as he does, that the English Communion differs with all others, about the sacraments; and that all these ancient Christians not only now maintain but ever have maintained, the whole collection of the seven sacraments? Was there ever such ignorance, or such effrontery, or BOTH!

It is perfectly well known that the whole proceedings of the Council of Trent, respecting the Sacraments, in 1547, were levelled against the Augsburg Confession. That confession, as it was drawn up in 1530 by Melancthon, and enlarged by him in 1540, with a defence, was the principal object of their attack. Melancthon defines "Sacraments to be rites which have the commandment of God, and to which is added the promise of Grace." "Rites," he observes, "instituted by men cannot properly be called Sacraments; for it belongs not to human authority to promise grace. Wherefore signs instituted without the command of God, are not signs of grace, even though perhaps they may, to some degree, be instruments of instruction or admonition.—Therefore Baptism, the Lord's Supper, and Absolution, which is the Sacrament of Penance, are truly Sacraments; for these rites have the command of God, and the promise of grace which is peculiar to the New Testament.(*m*)

The Protestants having thus reduced the number of Sacraments to three, the Council deemed it the more necessary to insist upon the number seven. It was argued that there were "seven virtues, seven capital crimes, seven defects proceeding from original sin, six days of creation and the Sabbath, seven plagues of Egypt, and seven planets; and therefore that the very dignity of the number seven semed to authorize the number of seven Sacraments." Pallavicini is much offended that Fra Paolo has exposed all these puerilities, but he cannot and does not deny that they were then and there uttered.(*n*)

From all such trifling disputes, the Church of England, in her reform, abstained with dignified moderation. She broke no communion with any who chose to count sacraments upon their fingers. She contented herself with such a definition of the word Sacrament as to both parties would appear satisfactory. Without objecting to the ancient enlarged sense of the two words Mystery and Sacrament, she merely says that she uses Sacrament to denote "an outward and visible sign of an inward and spiritual grace to us given;" which outward and visible sign was "ordained by Christ himself as a means whereby we receive" the inward and spiritual grace, "and a pledge to assure us" of such grace. In this sense, Marriage must be excluded; because it is not an outward sign, but a state of life, which, when entered into from holy and pure motives, may indeed be an instrument of conferring grace, but is not necessary to all; and because it was ordained in Paradise, at the formation of the first pair, and therefore not instituted by Christ as a Sacrament of the new law.—Confirmation, though it may have been instituted by our Lord himself, is represented in the Scriptures as an Apostolic rite, and all its sacramental character proceeds from its inseparable connection with Baptism. Repentance after Baptism is on our part sorrow for having broken our sacrament of fidelity, and a return to that fidelity by forsaking sin. Absolution is the act of God by which He again receives us into favor. Extreme Unction must be excluded; because we have no evidence that it was instituted by Christ, nor, as administered only in *articulo mortis*, that it is in accordance with the direction of St. James. According to this definition, Holy Orders indeed may be admitted to be a sacrament; because it is an outward and visible sign of an inward and spiritual grace, given unto us by God the Holy Ghost, and ordained by Christ himself; but it conveys gifts and graces, which are necessary only for the sacred ministry. When therefore the question is asked, "How many Sacraments hath Christ ordained in His Church?" the cautious answer is, not two only, to the exclusion of all others, but "Two only as generally necessary to salvation." Confirmation is necessary—not as a separate Sacrament, but in its indissoluble connection with Baptism. Holy Orders are necessary; but are not *generally* necessary to salvation. But Baptism and the Eucharist are generally necessary to salvation; because "there is none other name under heaven, given among men, whereby we must be saved,"(*o*) but only the name of our Lord Jesus Christ. The cautious answer is "*generally*, not *universally*" necessary to salvation. We presume not to decide the fate of the heathen, nor to adjudge cases of invincible ignorance, which must be left to Heaven's High Chancery; but we proclaim as the doctrine of the Gospel to all who hear its sound, that no man who wilfully neglects these two Sacraments has any right to rely on the promises of salvation through our Lord Jesus Christ.

Holding the Catholic faith "whole and undefiled" as it was held by the whole Church previous to the fatal year of schism, A. D. 484, and not being subject to the fetters imposed by an ignorant age, how much more exalted is the position of the English Communion than that of the Roman! This the enlightened members of that Communion know in their hearts, though their consciences are bound down to slavish obedience by the curses of Trent. I speak advisedly when I say this; for during my long sojourn in Italy, I had many opportunities of conversing freely with good and learned men, who knew that I would not betray them, and who, like the Israelites in Egypt, "sighed by reason of the bondage." Their cry will finally come up unto God, and the Lord of Sabaoth will hear their groaning.(*p*)

In secret, among themselves, they acknowledge it. A priest who had been educated at Maynooth frankly confessed this to me and to a friend of mine. The professor, whose instructions he attended, when discussing the doctrine of the sacraments, said to his class, in that serio-comic manner which is so truly Milesian: "Gentlemen, it must be confessed that with regard to the Scriptures we have not a leg to stand upon; and as for the Fathers, the Catholic Church would have been much better off, if St. Austin, St. Chrysostom and St. Jerome, instead of writing books, had spent their whole lives in breaking stone upon a macadamized road."!

(*j*) Harduin. Concil., tom. vii. vol. viii. col. 757.
(*k*) Ib. tom. ix vol. x. col. 433—442. Labbe and Cossart. tom. xiii. col. 528—540.
(*l*) Assemani Bib. Orient. tom. iii. as cited in tom iv. p. ccxl.

(*m*) Mel. Op. tom. i. fol. 94, 95.
(*n*) Comp. Fra Paolo Storia, lib. ii. 84 with Pallavicini, lib ix. c. 4.
(*o*) Acts iv. 12. (*p*) Exod. ii. 23, 24.

THE WIFE AND MOTHER.

[The following extract is from *James on the Collects*, a book that should be on every Christian's, and certainly on every Churchman's table. Meditation on the Collect for the Annunciation or Lady-day, (25th March,) in a note.]

In tracing to their source the several causes of either peace or disquiet which affect domestic life, we shall find not a few to take their rise in the conduct of the wife and mother. The contentions "of a wife are a continual dropping"—undermining the best founded hope of domestic peace; and by division, causing the house to fall. But if the wife be of "a meek and quiet spirit;" "loving her husband, loving her children," Tit. ii. 4; her very name is blessing. Her house standeth in honor, for there are no divisions to weaken it; no contention for superiority. As Christ is the head of the Church, so the husband is looked up to, without cavil, as the head of his family; and all is ordered well.

Parents would do well, *early* to instill into the minds of their daughters this view of female duty; lest, in training them to shine in the *world*, by a display of worldly advantages, they neglect to train them for the exercise of Christian graces—self-denial, meekness, and humility—in the less dazzling, though more important sphere of *home*.

The truly Christian wife is "in all quietness, sobriety, and peace," a "follower of holy and godly matrons." Her praise is not of men only but of God; and for *her* there is sure reward, here and hereafter—*here*, in the security of conscious rectitude, and the happy conviction she is a blessing to others; and *hereafter* in the approval of that "meek and lowly Jesus," who in holding up to our imitation his own example of humility, has encouraged us with the hope, that they who are the lowliest here, *may* be among the highest in the kingdom of heaven.

This subject—always of high moment, and well deserving the grave consideration of every parent—is becoming daily more and more important in this great Christian land: because, from the general diffusion of knowledge among our countrymen, their influence is daily more and more powerful; and each individual brings either happiness or misery to the husband who has entrusted to her his welfare, and to the family, who look to her example for their own guidance, in proportion as she either puts on, or lays aside "that ornament of a meek and quiet spirit, which even in the sight of God, is of great price," and which, in the dearest relation of social life, is *beyond all price*; for it soothes every care, sweetens eveјy enjoyment, reconciles to every loss, and, next to the favor of God, is the unfailing source to man, of peace, serenity, and joy.

Communications.

For the Churchman.

"OLD FRIEND" AND THE CHURCH OF ENGLAND.

Mr. Editor,—As truth and Scriptural principle must ever remain the same, however mistaken men's views may become respecting them, or however the practice of many modern governments may operate against those who seek to maintain them in their purity, I hope it is not an unreasonable request to beg that I may be permitted to make a few remarks, in the way of correction, on what I conceive to be the erroneous principles advanced by your respected correspondent "Old Friend," in his communication on the "Hampden Affair," which appeared in the "Churchman" of March 4. I am the more anxious to do this because, as I view the "Churchman" as being, under Providence, one of the most important defences of the Scriptural purity and Catholic integrity and usefulness of the Church of the Redeemer in this infant, and, as regards its principles, almost chaotic world of ours in America, I cannot but deeply deplore when I see it giving the least even apparent sanction to the too common practice of making the holy and lofty principles of the Catholic Church accommodate themselves to the popular maxims of the day,—yea, even though they may be those of the Government where it is planted. Surely, my dear Mr. Editor, such policy as this should be left to Papal and Protestant sectaries who feel that as it was human breath that made them, so human breath may unmake! But let *us* thank God that as His Church is planted on the Rock of Eternal Ages, so it can afford to place itself, for the sake of His Truth, in opposition to the maxims, yea, and to the power, of assembled nations, for that, though it may bleed, it cannot perish!

I know, as your correspondent justly remarks, that "A Christian 'must needs be subject not only for wrath, but for conscience sake,'" but surely this does not imply that he must *sanction* the wrong to which he is called upon by his Christian principle to submit? I feel for instance, that there is nothing inconsistent with my duty as a British subject, in declaring my deep conviction that the government of my country is regularly and most sinfully unchristianizing itself; nor on *all those occasions* in which the "powers that be" have conceded to me the right of interfering, should I feel the slightest scruple in using all my influence to lead them, yea, perhaps I might say, *legally to compel** them, to adopt a more Christian policy, at the same time that, of course, I should feel it my duty, unresistingly, to submit even to the most unrighteous spoiling of my goods, by those who were in authority, knowing that in such case my appeal lay solely to the Only Ruler of Princes.

But to return to your correspondent.

1. I think he is in error in his justification of the law which enables the Crown to nominate a Bishop, and then to compel the Church to *sanction* that nomination. "Old Friend" seems to imagine that this law was justifiable at the time it was enacted, because it was necessary to exclude Romanists from the highest offices of the Church. But I am sure that even to guard the Church from so deplorable an evil, he would not sanction the unholy dogma that "the end sanctifies the means;" yet only on such a principle could such a law be vindicated. For its necessity supposes, that those in the reign of Henry VIII. upon whom the election of the Bishops, according to ancient usage, would have devolved, were so Romish in their tendencies that they would have elected persons who were inimical to the Reformation. Now vastly important as it was to put it out of their power to do so, it was obviously an unholy tyranny to oblige them, Romanists though they were, to say that they *approved* those Reforming Bishops whom the Crown appointed, when the very reason, as just observed, for the Crown having usurped the absolute nomination was the fact that the Chapters *did not generally approve of such!* Clearly then, the Reformed Church did a grevious wrong in sanctioning the Crown in making a law which, however *apparently* serviceable to the best interests of the Church at the time, put either the souls or the bodies of their erring brethren who clung to Rome, in fearful jeopardy. And verily our sins have found us out!

2. The second error into which I think your correspondent falls, is in mistaking the position in which the protesting Bishops and Dean Mereweather are really placed, and consequently not sufficiently honoring them for the noble stand they have made. Bad as the law of *Præmunire* confessedly is, it is yet not quite so outrageous in *principle*, as the present political state of English Government makes it in *fact*. When that law was passed, every member of the government and legislature must of necessity be a member of the Church of England as by law established, and hence might, in theory at least, be supposed to be under the legitimate influence of the Clergy, and more especially of the Bishops as their chief pastors, in all matters ecclesiastical. Bearing this in mind, I think your correspondent will see that there was nothing inconsistent even with their *legal* position in the opposition which the Bishops have offered to Dr. Hampden's appointment; but that they had every right to expect that Lord John Russel, as the representative of the Crown, which must itself, even now, be a member of the Church, and who, in fact, also is himself a Churchman, would lend a respectful and obedient ear to the remonstrance of so large a body of the spiritual rulers both of himself and his royal mistress. "Old Friend" also forgets that the authority of the Church is a part of the law of the land in England. Further, by the Canon Law binding upon the whole Catholic Church of Christ, and which, therefore, no local or national law has power to abrogate, no one can be lawfully consecrated a Bishop, against whose appointment a majority of the Bishops of his own province have protested. Here then is another *legal* justification of the late protest by the Anglican Bishops. Their *Christian* right to do so, your correspondent is far too sound a Churchman to question.

I think he comes far short, also, of rendering to Dean Mereweather the honor due to him for the noble and self-denying stand which he has made. I wish, also, to remind "Old Friend," and your other readers, that by giving his name in order to the legal assembling of the Court of the Dean and Chapter, he by no means sought to shield himself from the consequences of his personal opposition; but did so to fulfil his public functions as an ecclesiastical officer, and also to give the rest of the Chapter the opportunity of doing, what they had as much right to do as he had, namely, to give individually their conscientious votes. And mark, it was the intended personal vote of the Dean which Lord John declared would be a violation of the law, and which, of course, would render him liable to its penalties: this adverse vote he *did* give, and not only so, but sent with it a written protest against Dr. Hampden's election; and, as he himself stated in his letter to the "Times," he sought no shelter from the effects of his *vote*, by his complying with the *mandamus* to hold the *Court* of the Dean and Chapter. So that the fact is, that Dean Mereweather was *not subject* to the law *either* for wrath or conscience sake! But, surely, your "Old Friend" does not suppose that the real trial of the Dean's principle consisted in his braving the law of *præmunire* by his vote? No, no: such a law may, from circumstances never having called it into notice, have been suffered to remain on the Statute Book; but be assured that no English Minister, in his senses, would dream of daring, however good his will to do so, to attempt to put it in execution. The real saciifice which the Dean, and those who have acted with him, have made, is the throwing away of all hope of future patronage by their fearless and holy opposition to those in whose hands it is placed. The arguments which I have used to show that the Bishops acted consistently, will also amply vindicate the Dean. Indeed, I wonder how any one can doubt his legal, loyal, and consistent right, even in view of his connexion with the State, to act as he has done. When accepting office in the Hereford Cathedral he never promised to obey the Royal mandate in the choice of a Bishop: here he knew how the law stood. What then? Why if he took the office of Dean, resolving, if ever occasion called for it, to brave Imperial displeasure rather than violate his conscience, he surely was authorized as a true Christian, a consistent Churchman, and a loyal subject, in doing so! And, by the help of divine grace, nobly has he proved faithful in the day of trial.

It would also seem, that until the law was thus tested, it was not fully known how absolute it was. It seems to have been supposed, that though the parties objecting were subject to punishment, that yet *the appointment could not be enforced* in despite of their opposition. Here, then, is another vindication of the consistency of our noble-minded hierarchy.

3. But, Mr. Editor, most of all am I grieved at what appear to me the very and most uncatholic principles which "Old Friend" enunciates with respect to the connexion of Church and State, and in the independent line of action which he thinks each should pursue. "We may say," he says, "that the 'things of God' and the 'things of Cæsar' are distinct." Surely, Sir, I have not so learned Christ. The Bible teaches, and the Fathers believed that "kings were to be the nursing fathers, and queens the nursing mothers of the Church." Again he says, "Let Cæsar devote his 'conscience' to the nation; Paul will devote his to the Church." How is this, Sir, will Cæsar be judged by one law, and Paul by another? Nay, but I cannot believe that Cæsar is "doing the work of God" unless he have the same "conscience" with Paul; is actuated by the *same* motives, and has the *same* objects in view, namely, the glory of God and the salvation of men. "It is written," that whether we eat or drink, or whatsoever we do, we are to do all to the glory of God. I suppose that as rulers or princes have souls they are included in this! "It is written" again, that by Me, saith the Lord, kings rule and princes decree justice. Surely, then, their office is as truly a religious one, as that of Bishops themselves?

Moreover, your correspondent writes as though the interests of the Church and of the State were antagonistic, and that consequently the secular ruler being governed by merely political motives, must as it were of necessity act injuriously for the interests of the Church if he interfere in them at all. And instances Dr. Hampden's case as a proof of this, inasmuch as because he was "in good ecclesiastical standing,* and a moral man," Lord John was not to blame as a statesman, for appointing him to a bishopric. Now, Sir, "it is written," that righteousness exalteth a nation; that is, its righteousness in its corporate capacity as a nation. Now, how can that righteousness be displayed so effectually as in the nurturing of the Church, the Bride of the Lamb? Your respected correspondent is amongst those who receive the *whole* Bible as the rule of his faith and practice. Allow me then to ask him what was *the* distinguishing excellence in the sight of God of David, Solomon, Josiah, and even Jehu? Was it not their *official* support of the Church of God? What *the* sin of Jeroboam, Ahab, and Manasseh but their neglect and oppression of the same? Surely, then, the interests of the Church and of the State cannot be antagonistic? What is the design of the Church but to be the fold of all nations, the storehouse of blessings for the world? Its welfare then must be the highest good of the world. *In truth all history proves that God has prospered the nations of the earth, exactly according to the measure in which they have cherished His Church!* Clearly, then, Lord John should, as the *representative* of a Christian nation, have sought counsel in this matter of its *spiritual* rulers and guides.

Yours, &c., A Catholic.

* Such a phrase can only apply where a *representative* government already exists.

* Surely, however, this is a strange mistake. Our Universities, thank God, have as yet a *semi-ecclesiastical* character; a person under their censure is certainly *not* in good ecclesiastical standing? And, at all events, this was not the case after the Dean of the Chapter, that was to elect, him and a majority of the Bishops had strongly declared that he was *not* of "good report."

For the Churchman.

The distribution of religious tracts is a charity of the Church, which, though humble in appearance, and operating in a comparatively unobserved and quiet sphere, ought to be ranked among the most important. Its operations combine two qualities which should draw towards it the special attention and care of her ministers and members: they exert a very wide-spread and efficient influence; and they are of a kind easily moulded into any shape, and put in any direction.

As the evangelical system is the only divinely constituted antagonistic power against sin, the world, and the devil; as this system is a well formed whole, comprising principles and duties whose true character and intent are inseparately connected with their union with, and dependence on, each other; as this system has been, by its Divine Author, embodied in the Catholic Church, in devout and faithful membership of which men possess their true Christian character, and are furnished with the required means and motives of Christian duty and usefulness; and as all true religion is of God, and He has thus been pleased to identify it with this Gospel and this Church; it follows that it is only as friends of the Gospel, holding its true faith, and as members of the Catholic Church, that we can so labor for the interests of religion as God requires, and as warrants the humble hope of His blessing. As far as efforts are made to diffuse or strengthen systems of religion, either in aught differing from, or in aught falling short of, that which God has committed to His Church, so far what Scripture calls "another Gospel," that is, a system differing from the Gospel of our Lord Jesus Christ in its purity and integrity, receives sanction and encouragement. It is on the supposition of Tract Distribution being of the evangelical character indicated by the above principles, that it is now intended to make it a subject of remark. It is therefore, of course, understood to be presented in the Church, by the Church, responsible to its authority, and in recognition of the bounden duty of embracing all that counsel of God which constitutes the Christian system, as the same is incorporated into that Church which is therefore aptly called by the Holy Ghost the *body of Christ*: no part of which system can be safely withholden from men, or represented to them as unimportant.

Thus conducted and governed, religious tract distribution is one of the most important Christian duties. And there never was a period more favorable than the present for securing its extensive and lasting benefits; nor any in which there was a louder call for those benefits. The first appears from the general and increasing diffusion among the people of ability to read: the second, from the incessant efforts that are making to turn this ability to the benefit of the cause of error, whether in the service of systems, principles, or counsels, termed Christian, but differing materially, either by additions to the Gospel, or subtractions from it, or corruptions of it, from the true religion; or in the service of downright infidelity, irreligion, and vice.

In these lines of effort, great ingenuity is used, and much worldly wisdom applied, so to preoccupy the taste for reading and enquiry, as will most gratify feelings, interest attention, propitiate self-love, give the idea of advancement in knowledge, fall in with current prejudices and opinions, adroitly produce, and as adroitly manage, a desired frame of mind, and in general ply the most promising arts for accomplishing an end. Hence we find the community flooded with tracts of the most inviting character, whose tendency is to interfere with those united interests of the Gospel and the Church, in which only are to be found true evangelical knowledge, piety, and virtue; whether this interference be directly in favor of vice and immorality, of infidelity, irreligion, heresy, or schism; or be manifested by less flagrant departures (for let it be remembered that there is the anti-Christian principle in *all* departures) from that one and entire system of evangelical truth and duty, which embraces all that the Holy Ghost has revealed concerning Christ and the Church.

Sound Church Tract Distribution is, under God, essential to the counteraction of this mass of evil influence. To secure all the sadly needed benefits of such distribution, the Church should furnish ample means for sending forth such a variety, and such a perpetual succession, and such a large number, of tracts, as may secure for the cause of truth the indulgence of every taste and fancy not wrong in itself, and of every shape and direction which a spirit of enquiry and love of knowledge may assume in religious matters; as may embrace every point of Gospel truth and requirement; and as may reach every where, every people, nation, and language, and every individual who has resting upon him the responsibilities of intellectual and moral accountability. They should be scattered far and wide, to catch the eye and interest the notice of the spiritually careless and indifferent; to bring home to the heart of the erring some powerful call, or awful warning, or alluring or appalling example, enforcing the amendment of his ways; to draw attention to God's word and His Church; to enforce the great duty of diligently studying the former, and maintaining faithful communion with the latter; to explain and illustrate the true character, claims, and requirements, of the evangelical faith and obedience necessary to that communion; to guard against all counterfeits of the Gospel and the Church, and all departures from the pure religion and morals which they are divinely intended to establish and cherish among men; and in every right way, to extend and secure the influence of that religion and morals.

It is impossible to imagine the full extent of benefit with which a single tract may be blessed. It may be the means of turning many a sinner to righteousness, and laying in many a heart the foundation of a virtuous and pious character. The converted man, thus first aroused, or the true and devout member of the Church, thus first called to reflection and examination touching the way in which he should go, extending around him, and handing down from him, by precept and example, the influences of *that tract*, may be, to an unknown extent, God's instrument of glory to the Saviour, benefit to the Church, blessings on the community, and temporal, spiritual, and eternal good to fellow men. B. T. O.

For the Churchman.

Mr. Editor,—An English correspondent of the Courier and Enquirer, whose communications give frequent evidence of his being a careful and intelligent observer, speaking of Lord John Russell, expresses his opinion as follows:

"He is entirely unequal to his position, and the conviction that he is so, seems to be rapidly gaining ground even with his own party. That he is a man of very considerable talent, and unimpeachable integrity, no one can or will deny; but in times of excitement like the present it wants 'sterner stuff' than this, to make a Prime Minister of England. The public and the party are well enough pleased, for the moment, with a minister who bends to the expression of popular opinion, but they do not respect him the more for being *too* compliant; and I am persuaded, that upon the whole, they pay more consideration to a minister who can and does *lead*, than to one who rarely does more than *follow*, in matters of importance."

I have no doubt that this records pretty accurately the secret of his Lordship's conduct in the Hampden affair. He thought it would be a master-stroke of policy to conciliate the good will of the heterogeneous party, composed of infidels, jews, radicals, dissenters, Low Churchmen, Erastians, and mere worldly politicians, who combine together as *anti-Puseyites*. In one of these classes, Low Churchmen, he must have experienced some disappointment. There seems to be, in *England*, too much decency and piety among them, to allow of any thing like unanimous approval of his unchristian and unchurchlike course. Still, his obstinacy no doubt results from the conviction that the *masses*, including papists, who like to see the Church injured and humbled, will be glad to have another Hoadley or another Whately raised to the Episcopal bench.

There seems now, according to the same correspondent of the Courier, to be some probability that Lord John will soon resign his office. Judging after the manner of men, we might be tempted to wish that Divine Providence had so ordered that he might have resigned some months ago. Let us remember, however, that whom the Lord loveth He chasteneth: it may be that this Prime Minister, by being the instrument of such an appointment to the chief-pastorship of the Church of England, will have been a rod of discipline and correction very wholesome for that Church, by making it smart under its sad vassalage to the world and its powers. N. A.

For the Churchman.

Mr. Editor.—Gratitude seems to be the order of the day, with some of your clerical brethren; and as it is a rare virtue in these degenerate days, permit me to offer a proof:

"A Card.—The undersigned very gratefully acknowledges the fact, that through the agency of the Rev. Mr. Bourne, he has been constituted by several gentlemen of our communion in this city, a life member of the American S. S. Union. Although the publications of that Society may not embrace *all* that is desirable for our Sunday Schools, yet their sound and scriptural character furnishes a very ready selection of *safe*, instructive, and most valuable works, admirably adapted for our Sunday School Libraries. As the A. S. S. Union has long been, and now is, conducted, it may well be deemed an honor to be enrolled among its permanent members. Hugh Smith.

St. Peter's Rectory, March 14th, 1848."

It seems that the smallest favors are thankfully received, and gratefully acknowledged, in some quarters, and the eyes of some people are now marvellously enlightened. It is about a year since, if my memory serves me right, that his brother Protestant, the Rev. Dr. Anthon, found out it was a very fine thing to belong to the American Bible Society. "Better late than never," seems to be their motto. Horace says, "Old men are unwilling to unlearn what they learned when young," but these reverend gentlemen, almost on their last legs, show the benefits of a timely repentance. The fear of Calvinism has vanished; the five points, as taught in the Westminster Confession, are now to be regarded as *spiritual truth*; the Assembly's Catechism will probably supplant, at St. Peters's, Hobart's, and Beavens's, *Papistical* formularies; and the children be taught, through the medium of Puritan text books, the glorious liberty of ministerial purity and equality. There is one Society which should enrol them as members, and perhaps it does, but I have seen no official announcement of the fact; I mean the *American Temperance Union*. If they have not yet conformed to the spirit of the age, in joining the Cold Water ranks, surely they will hasten to swell the army of teetotallers, when the necessity is pointed out to them of setting a good example at this fearful crisis. Search.

P. S.—Since writing the above, I have been delighted with the following announcement, from the Rev. Dr. Anthon, who has still further been illustrating his consistency as a sound Hobart Churchman:

"The subscriber returns his sincere thanks to his parishioners, who, through the kind agency of the Rev. Mr. Bourne, have contributed the sum requisite to constitute him a life-member of that efficient and valuable institution, the American Sunday School Union."

I hope he will get them to publish some of the excellent works published by our own Union when he was a committee-man thereof, and which so excited the alarm of the Bishop of Virginia. S.

For the Churchman.

CHRISTIAN EDUCATION.

Rev. and Dear Sir,—Observing several notices in your excellent paper, of Church institutions of learning, I was induced while spending a few days in the country, to attend an examination of the students of St. Matthew's Hall, New Jersey. This institution, situated a few miles from Schooly's Mountain Springs, although established but a few years, we are happy to learn has met with that encouragement from Churchmen which its merits certainly demand. The exercises of the day were very satisfactory to all the patrons and visiters in attendance, and those of original composition and declamation, we think, were worthy of particular commendation. But, the charm of this institution, is its religious character. The doctrines of the Gospel, and the principles of the Church, are made the subject of daily study; and the full morning and evening service begins and ends the duties of every day. Truly, it reminds us of the better ages of the Church, before religion was driven from the halls of learning. Believing such schools to be one of the greatest blessings both to our country and the Church, we wish this and all kindred institutions, the most abundant success. Citizen.

For the Churchman.

Mr. Editor,—"A very harmless matter" a word or phrase may be under certain circumstances, or considered simply in itself; while, under other circumstances, and considered as connected with a usage, or a current system, or as a member of a class of words or phrases, it may be in danger of doing not a little harm. It may suit nursery rhymes and legends to talk about "the Patron Saints of Protestant England and of Presbyterian Scotland," and of Papal Ireland, and of Republican France, and to add, if you please, St. Nicholas the kind Patron of Dutch "childhood," and of our own good city, and St. Tammany and St. Jonathan to boot, with whatever patronage they may have been selected for; and such topics

may do very well for those who have the excuse which St. Paul once had for speaking as a child: but I must respectfully demur touching the propriety of such phraseology and references, in grave records of "interesting intelligence"—and the more so the more interesting it be—concerning the Church of God.

I have little doubt that a large portion of the present troubles in theology, and of current corruptions and perversions of the gospel, grows out of the careless use, by sound Catholics, of Popish, Calvinistic, Puritanic, Pelagian, and Socinian phraseology. And most happy am I to add, Mr. Editor, that you, and your able and excellent correspondents, "M. N.," and "Mastix," frequently give us very instructive hints and cautions on this point. P. H.

For the Churchman.

Mr. Editor,—Permit me again to occupy your columns with an interesting claim, and to proffer my services as a medium of communication. It is from the pen of one of my communicants, at the Soldiers' Mission Church, and points out to us alike our debt and our duty to unfortunate Mexico. J. McVickar, No. 8, Columbia College.

Matamoras, March 1848.

My Dear and Rev. Sir,—Under some excitement of feeling, I wrote the enclosed letter, with the design of sending it to some secular paper in New York for publication.

On second thoughts, I have ventured to send it directly to *you*; and I trust, in consideration of the object, you will pardon my intrusion on your very valuable time. I could scarcely hope a *nameless* communication from a source so humble, could produce any impression. * * * * *

Should you regard the plan with any degree of favor, the establishment of a Missionary here could be very much facilitated, by undertaking it before the present organization of things is dissolved. There are strong hopes, I know not on how good a foundation, of a treaty, and it would be well to take advantage of Col. Davenport's authority as Military Governor, and of Mr. C.'s ability in his civil offices. He is expecting an order to leave the country in the course of two months; though something may possibly occur to prevent it. He has a control of rooms, boats, &c., so as in very many ways to assist the project, and will most gladly do everything in his power. He will pledge himself to fifty dollars for his support, even though he leaves the country immediately. We have an American cook to manage our mess, and pay each $20 per month. Every comfort and even luxury of life is easily procured from New Orleans; and there is some very good society. Nothing seems wanting to give respectability to the place, but some arrangement for public worship. I do not think living would be expensive. The Quarter Master would provide fuel; and, for an *unmarried* man, quarters—perhaps, also, for a family.

A school for young ladies has just been started by Miss Bacon, a lady from Canada, and I am inclined to think will flourish. She is active and energetic, and would be a valuable auxiliar in a Sunday School.

Sunday is a day devoted especially here to amusement. The circus, theatre, gaming and billiard tables, with the bull-fights to commence next Sunday, offer dangerous attractions, where no other occupation is provided. To one who has always seen the public ministrations of religion made of paramount importance, the appearance of many things is painful.

I know not of any sight more sad than a soldier's funeral. One took place yesterday,—and as the procession passed on, I thought if that poor man's mother could see it, how her heart would bleed! There was the usual music; the body, laid in a rough board coffin, was carried in a Jersey wagon, without pall or covering of any kind. A sergeant with the usual number of men followed; and soon after, it seemed to me *very* soon, they returned with the lively music and quick step always so painful to my ear. Dying in the ward of a Hospital, and buried thus,—another soldier of the Rio Grande has passed away. Walking, some time since, I came unexpectedly upon a great number of graves, laid closely side by side, just outside the Roman Catholic burying place; and all having a recent appearance. The melancholy truth did not at first occur to me, but it did at length. Two Mexican women were standing near; and to the question, Soldados Americanos? was the answer—"Si Senora." Here and there, a painted board, made to resemble a head-stone, with the name and age lettered upon it, showed the love and care of some comrade; but, with a few exceptions, there was only a mound of sand to mark these victims to yellow fever, climate, exposure, or their own passions unchecked by all the salutary restraints of home,—more to be pitied, perhaps, than those who fell on the battle field. Thinking on their hours of pain and languishing, their yearning for home, their youth, for I saw no age over twenty nine, I turned homeward with a heavy heart, and realized, for the first time, that I was a stranger in a strange land. The dark swarthy faces around me, the fig-tree putting forth its leaves, the orange, lemon, and palm, made me less sensible of my situation, than the graves of these American soldiers.

There are five Companies of the 10th Regiment of Infantry in this place; and I can assure you, my dear Sir, the neat white tents spread on the greensward of Governor's Island, give but a very slight idea of an Encampment on the Rio Grande. The picture is wholly cheerless; and it must certainly be a very trying ordeal to young men, living for months in this way, with nothing to please the eye; no employment, and no books.

I feel, my dear Sir, that I owe you an apology for trespassing thus long on your time. I designed to confine myself to the business of my letter, but I find it difficult to do so, when writing to my friends in the United States.

You have ever taken such a kind interest in our fortunes, that I feel assured you will be glad to hear that we are well and pleasantly situated, far more so than I could have conceived possible. The improvement of the city for a year past, I understand, has been very great; the police is effective; and in the streets, both night and day, we feel as secure as in New York. Indeed, it has much the appearance of an American town, and will probably become Americanized. Please present our very kind regards to the ladies of your family, and to our friends on Governor's Island. Mr. C. wishes to be very kindly remembered to yourself, and with our best wishes for your health and happiness,

Believe me to be, Dear Sir,
Very truly and respectfully yours,
H. B. C.

[The following letter was enclosed in the above.]

Matamoras, Feb. 13, 1848.

Sir,—I have ventured to avail myself of your widely circulating paper, as the medium for conveying some information, concerning those commercial towns in Mexico, that *must in any event retain* an American population. Of Matamoras especially, I can write from some personal knowledge; and I feel certain, if the benevolent and religious community at home, can be apprized of its wants, some immediate measures will be taken to supply them. There are, in this city, a considerable number of persons from all parts of the Union, drawn hither by the desire of making a fortune, to be enjoyed in the United States. Under this impression, the sole motive, while here, is that of making money. To this, everything is sacrificed; and the love of gain assumes an intensity, even in women, that I have never before seen equalled.

Of this class, many will remain, and *these*, in the view of political enthusiasts, are to be "the apostles of Mexican civilization." That they will exert an immense influence, cannot be denied. The Anglo Saxon energy bends everything to its will; and it seems perfectly evident, that on *the moral character* of this fast increasing population, depends the question, whether the war is to be wholly a source of domestic sorrow and danger, or whether, through the darkness of the present, we may discern some light for the future. If this class can be brought under favorable influences, it will, without doubt, exert a very beneficial effect in Mexico; but if this all-powerful love of gain is to remain unrestrained by higher motives, for the poor Mexican laborer it will be only an exchange of masters; and in proportion to the energy of the tyrant will be the burden of the slave. It is a common impression, I believe, in the United States, that the American population in these towns, with very few exceptions, is composed of *mere* adventurers—men so worthless at home, that any attempt to improve them here would be useless.

But this is a mistake. There are young men whom business connected with the Army, or accidental causes, have brought to this region rather than to the West, and finding facilities for business, have decided to remain. Many of these have been followed by their families, and their children are growing up in all probability as citizens of the country. There are numbers of mechanics and laborers, hard-working respectable men, women with families, whom the hard fortune of war has made widows, and who here find the means of procuring a subsistence. There are some, also, in the learned professions. These, all undoubtedly regretted at first, the absence of those salutary restraints they enjoyed at home; and on the return of the accustomed day of rest, longed for the music of the Church bells. But it is melancholy to find how soon such impressions are lost, and even the return of the sacred seventh day is forgotten.

I take the liberty to enclose an editorial from the Matamoras Flag,* of Feb. 12, which I trust will show, that I do no more than justice to the right feeling of this community; and I share in the belief of the editor, that such a call for aid will not be disregarded. There are men in this city, who were bred under influences, such as have made them useful and energetic here; and looking on their children, seeing how gambling houses and all avenues to vice abound, lament that, as a counteracting influence to these, there are no churches, no Sunday or English day schools, none of the many safeguards to their own childhood.

I would appeal to the christian community especially, for these towns. The path is already opened, and can they be wholly free from censure, if they do not enter on this field of usefulness? Proselyting, in the present imbittered state of the country, might not perhaps be prudent or practicable; but the establishment of churches, for our own citizens, would excite no censure. Indeed, unless I am much mistaken, there is not sufficient zeal in the Roman Catholic population to excite opposition. Their church, commenced long since, still remains unfinished, one room only being in a sufficient state of completion for use, and *that* fitted out with the most tawdry tinsel. At the same time, there are private residences handsomely furnished; and this, in a religion of outward observance, speaks volumes for the religious character of the inhabitants.

But with sorrow it must be confessed, that if the old religion has lost its power over the people, there is little, in the lives of the Protestant population, to show a purer and more salutary faith. American houses of business stand open through the day; the gaming houses are patronised by Americans as well as Mexicans; and indeed, as the *Protestants have no church*, in outward appearance on the Sabbath, they contrast rather unfavorably. A very strong motive for establishing some kind of Missionary operation in this place, is, that it would very soon cease to be an expense. It would not be safe to send a Missionary without some certain means of subsistence; but so general is the desire to have some religious service on the Sabbath, that I believe a very liberal spirit would be manifested. The city is of course under Martial law; and the present Military Governor of Matamoras, it is well known, throws the whole weight of his influence into the scale of order and good morals. I have often heard the wish expressed by Officers of the Regular Army, that some Missionary might be sent to this place; and *one* gentleman said he would guaranty, either in case of his continued stay or departure, fifty dollars for his support, during the coming year. Under the new system of police, large and commodious school rooms have been provided, and one of these would answer the purpose of a temporary place of worship, free of all expense. If any Society or Board would send a Missionary to Matamoras, all sums that might be collected, would be returned to the Board in payment. I think I am perfectly safe in saying, there are several who would contribute from thirty to fifty dollars each a year.

And now, in conclusion, with every inclination to help ourselves, may we not expect aid from our friends in the United States? Will not those who believe, in sincerity, that this war is to be a direct source of blessing to Mexico, and those who believe it to have arisen in unholy motives, alike unite in this labor of love?—*Both must agree in believing, that the representatives of a pure faith among this people, should lead a purer and a holier life,*—and to do this, they *must* have a sacred sabbath of rest—they must be told at least, one day in seven, that there is a judgment to come—that without sobriety of life, honesty of purpose, and the love of justice, they can neither expect happiness in this world, nor in that which is to come.

Will not Christians, who deplore the desolations of this war, do, as far as in them lies, to avert its evils, by sending the blessings of the Gospel into those paths already opened by the sword?

I appeal to them, if, in a large American population, drawn from all parts of the Union,—in a city within a few days sail of New Orleans—easy of access, and where no opposition would be encountered, it be right and proper, that there should be no one to remind them of a life to come?

At this moment a funeral procession is passing my window, and the melancholy music falls with painful intensity on my ear. Young, gifted, and beloved; but yesterday one of us, and *now*, they are burying him from our sight?

There were kind, sympathizing comrades—there was medical skill, to do all that human aid could accomplish—but there was no minister of God to whisper the holy consolations of religion into the ear of the dying man—no one to stand over his early grave, and utter those sublime words, "I am the Ressurrection and the Life." There is no minister of God to give sacredness to the marriage rite,—to offer the "little child" in baptism—to lead him in the path of life as he grows older—to warn him against the fearful temptations that surround him—and prepare him for death as he advances to old age. Shall *these* things be? I may write too warmly, for I write with a full heart. Oh! if, in the delicious atmosphere of this beautiful Sabbath morning, could rise the music of prayer and thanksgiving, what a Paradise would this become! But, alas! *at this moment*, I know but too well, that dark scowling faces are bending in fearful excitement over the *gaming table*—that the trembling hand is already clutching the knife from its sheath—that pistols loaded with death, are in the hands of these madmen—and that young men are now around those tables, whose mothers, perhaps at this moment, are worshipping God in the peaceful and sacred temples of my own land.

Christian mother? the "Prodigal son" over whom you weep and pray in bitterness of heart—who is floating on the wide world, you know not where,—he may be, for aught we know, in yonder camp, living in fatal idleness, and exposed to dangers, of whose existence you cannot dream. Need I say more? Some recent, painful circumstances, have roused in many, a momentary desire for better things. It is a moment when a Missionary would be gladly welcomed; but there is not sufficient earnestness of zeal to take the necessary measures for procuring one.

Unless, therefore, our christian friends send us aid, we shall undoubtedly remain in our present situation. Sidney.

* Communication deferred.

For the Churchman.

Dear Mr. Editor.—When a man has been gyrating for some time, he becomes quite giddy, and knows not where he is, or what he is doing. Such seems to be the situation of that unfortunate youth who claims to sustain alone the Atlantean burden of the Protestant Churchman. If your readers, or his readers, are willing to believe it, they are perfectly welcome to do so; I shall not ask them to weigh internal evidence, or pay regard to probabilities. Since, however, he has undertaken to teach the world what Bish. Hobart thought, and how he is to be understood, and insists that he taught that the Sacrament of the Lord's Supper is a *simple memorial*, I had the curiosity to turn to the *Clergyman's Companion*, edited by that prelate, and embodying the views of some of the most distinguished Divines of the English Church, as well as his own teachings. On the Eucharist, he gives the following extract from Bishop Horsley: "You will instruct them in the true nature of a Sacrament; that the Sacraments are not only *signs* of grace, but *means* of the grace signified; the *matter of the Sacraments being, by Christ's appointment, and the operation of the Holy Spirit, the vehicle of grace to the believer's soul.* The *Lord's Supper* is in this sense a Sacrament, in the very highest import of the word." This passage may be found on the 70th page of the 2d Vol. of the edition of 1828. Such, in Bishop Hobart's view, was the doctrine the Clergy of the Church were to teach their people on this important subject; and it is well known how loud the cry of Popery was raised when his "*Companion to the Altar*" appeared, in which, as we have seen, the same tenets were inculcated. How very useless the excitement was, and how very unfounded, if we may believe the erudite editor, who alone understands his meaning! Instead of teaching Catholic doctrine, he inculcated *Puritanism* and *Latitudinarianism!* and the Presbyterians and Congregationalists, who assailed him, did not know that he held, and was disseminating, the same views and doctrines with themselves! Who can sufficiently appreciate this wonderful discovery of the erudite person who claims the sole management and control of the Protestant Churchman? I am glad to learn that his attack on the "Steps to the Altar" is duly appreciated by the public; that the publishers are reaping a meet recompense for their commendable enterprise; and that another edition will soon be called for, in all probability. This is truly gratifying.—"Hawkstone," also, has reached a third edition. The abuse of the Protestant Churchman is a book's best recommendation. M. N.

From the Boston Daily Advertiser.

BOYS' VOICES IN CHURCH MUSIC.

It is well known that in the Cathedrals of Europe, boys are employed to sing the Soprano. There is a strength and firmness produced by them which can never be equalled by the softer and more gentle tones of females. The power and efficiency of boys' voices seem not to be appreciated or even known in this country, where the Soprano is almost universally sung by females. There is, indeed, a smoothness, an eloquence, and a pathos in well cultivated female voices, which is quite beyond the reach of the voices of boys; but there is not in the female voice that peculiar quality so essential to a Church sereice, where the Te Deum, Benedictus, Jubilate Deo, &c., are not chanted, but are set throughout in anthem-like manner. Boys' voices are peculiarly adapted to the firm and powerful chorus required in the regular Church services. I was never more forcibly struck with this fact, than on the occasion of a recent visit to New York, where I had the pleasure of hearing a well trained choir of boys sing the services of Rogers, Boyce, and others, responsively. Dr. Hodges, the accomplished organist of Trinity Church, has succeeded admirably in bringing out the sublime *gothic* effect of an alternate service. This style of singing is purely ecclesiastical. English Cathedral music is a school by itself. There is nothing else like it. It is as unlike the masses of Haydn and Mozart as it is unlike the operas of Donizetti or Verdi. In it we look not for soft and gentle airs, graceful melodies, fanciful or ornamental, or for anything that may be called *pretty*, but rather for simple grandeur. It does not stoop to a thetorical treatment of words; it does not pay obedience to the laws of pause, emphasis, and the like, but it makes its steady progress in stately movement from line to line, and from verse to verse in its own majestic measure. As if unconscious of earth it soars heavenward. It is so far removed from the secular, that it would seem to prevent the possibility of operatic associations and reminiscences in Church. Would that members of Choirs and conductors of Church Music, who are accustomed to sing during divine service, harmonised Scotch Airs, and Rossini and Bellini extracts done into Psalm and Hymn Tunes with a whining affectation of the sentimental, might go and listen to the majesty, dignity, and church-like effect of the services of the old English masters, as produced by Dr. Hodges.

Now it is for this peculiar style of music that boys' voices are so admirably fitted; indeed, the rigid orthodoxy, or ecclesiastical severity of this magnificent school of music cannot be brought out without them. Female voices are too gentle and tender; whereas, the tones of the boys are unyielding, firm, and decided. They require, indeed, to be trained; nor is it a small labor to bring together and so to harmonize the voices of a company of boys as to obtain a satisfactory result. There are, unfortunately, not many musicians among us who have the capability of doing this work; and if we find here and there one who possesses the musical qualifications, he is quite likely to be destitute of that love of Church Music or love of the Church itself, which alone can cause him to devote himself to the self-denying and persevering labor required. The fact is, the profession of Church Music is one thing, and the profession of Secular Music quite another; and it is most certainly true of the former, that an ardent love to the work itself is quite indispensable to success. Whoever may attend a drilling exercise of the boys of Trinity Church will see at ouce that *their* teacher has the necessary qualifications, that he well knows what to do and how to do it. I have never seen a company of lads more readily, cheerfully, and with becoming deportment apply themselves to the work, or sing with more promptness, energy, and appropriateness. I conclude by expressing a desire that such persons as are interested in Church Music, and especially Condnctors of Choirs, if they should happen to visit New York, would avail themselves of an opportunity of hearing the boys of Trinity Church. Organists, too, those who are accustomed to play waltzes, and scraps from Opera airs and Overtures on a Sunday, may get a good lesson, free of charge, by dropping into Trinity Church, and listening to a truly appropriate, tasteful, and religious playing of the noble instrument. "Tallis."

Boston, March 16, 1848.

THE CHURCHMAN.

New-York, Saturday, April 8, 1848.

At this time of year when changes are most frequent in regard to Schools, it may not be amiss to express the hope that parents, in the selection of schools, will seek to avail themselves of the advantages which the Church offers in connexion with education. The very happy results of combining the discipline of the Church with that of the school have been of late sufficiently manifest. We speak more particularly with reference to Boarding Schools, though not exclusively. Among these we mention first the School at College Point, both because it is the oldest, and because we can speak of it from personal knowledge. Under its present Rector, Mr. J. G. Barton, it continues to be conducted in a manner worthy of its established reputation, and with the help of a body of very able and competent teachers who are most ardently devoted to their arduous duties. The School at Burlington, the nucleus of a future College, is rapidly growing in the public favor, and deserves, as we have the strongest reasons to believe, the high encomiums which have been bestowed on it. St. James's College, Maryland, under the direction of the Rev. John B. Kerfoot, offers the same advantages as both the former to those who reside in that section of the Union. St. Timothy's Hall, Catonsville, Baltimore county, of which the Rev. L. Van Bokkelen is Rector, is another, recently incorporated, which we venture to predict will be inferior to none in the country for systematic efficiency, and for religious and orderly conduct. In the same section of country is another School of a high order, and well deserving confidence and patronage—St. John's Institute, Mount Alban, Georgetown, D. C., under the care of the Rev. Anthony Ten Broeck. These three last mentioned are subject to the visitation of the Bishop of the Diocese.

Conducted on a less extensive scale are several schools in our immediate vicinity which have a special claim on our regard. Among these is one recently established on this Island, of which the Rev. Stephen Douglas is Principal, which offers, in some respects, peculiar advantages to our own citizens. We believe Mr. D. to be every way competent for the work in which he has engaged, and wish him all success.

Our attention has just been called to an article in the New Orleans Daily Crescent, quoting a communication from the Churchman, in which "A Subscriber" commends certain "splendid exhibitions of Classical Statuary, as beautifully delineating some of the most interesting narratives of the Sacred Volume, and as chaste productions of imitative art," to which, he says, "the members of the General Convention had been lately invited, and of which they expressed the highest satisfaction." The New Orleans paper quotes the paragraph as a commendation of the "Model Artists," or at least of one description of them, in preference to others. We have only to say, that if this were the design of the paragraph in the Churchman, we have been most shamefully imposed upon; that at the time the communication was sent to us we had either never heard of the "Model Artists," or certainly had no conception of the meaning of the terms; that we had, of course, not the remotest intention of giving any such commendation as is imputed to us by the New Orleans paper; and that we hold the thing, in its every form and feature, and every approach to it and modification of it, in the utmost detestation and abhorrence.

We are glad to notice among Mr. Rowland's acknowledgements, a few instances of *Special Collections* for our *Diocesan Missionary Fund*. We hope to see more. In the present state of that fund it is a matter of great moment that additional contributions for it should be made forthwith. The sum of $900 is now due the Missionaries. Important as other objects may be, which are presented to the Churchmen of this Diocese, we deem this the *most important* at the present time. Our debt to our own Missionaries should be *first* discharged.

New York, April 1, 1848.

To the Editor of "The Churchman."

Sir,—Will you please inform me if there has ever been an answer written to Lord King's Primitive Church. If so, by whom it is published.

Yours respecfully,
An Inquirer.

We had supposed that no Churchman was ignorant of the famous work of Slater, entitled "An Original Draught of the Primitive Church in answer to a Discourse entitled 'An Inquiry into the Constitution, &c., by Lord Chancellor King.'" The work is celebrated not only for its accurate learning and controversial skill, but for the conviction which it is said to have wrought in the mind of Lord King himself, of the unsoundness of the positions which he had endeavored to establish in his "Inquiry." The work of Slater has never received a reply; and there is no work on the subject of which it treats, which enjoys a higher reputation.

An American edition of this work was published by Isaac N. Whiting, at Columbus, Ohio, with a brief preface by the American editor, and recommendations of many of our Bishops and Clergy.

In looking over the recommendations prefixed to the American Edition, we find, among others, more general, and some very cautiously worded, the following which is distinct and full, and which will give those who are strangers to this old Standard a just view of its character and principles:

"The re-publication of Slater's Original Draught, I consider to be one of the best means of directing aright the honest inquirer for the truth in the important subject of the Constitution of the Christian Ministry in the first and purest ages of the Gospel. Most sincerely, therefore, do I recommend it to general patronage.

Benjamin T. Onderdonk, D.D.,
Bishop of the P. E. Church in the State of New York.

We fully accord with the foregoing recommendation of Bishop Onderdonk.

Jonathan M. Wainwright, D.D.,
Rector of Grace Church, New York.
Thomas Lyell, D.D.,
Rector of Christ Church, New York.
Henry Anthon,
An Assistant Minister of Trinity Church, New York.
William Creighton,
Rector of St. Mark's Church, New York.
William R. Whittingham,
Rector of St. Luke's Church, New York."

The view of the Constitution of the Christian Ministry, which is declared in the above recommendation to be the right and true view, is one which is abhorrent from all amalgamation in the propagation of the gospel with those who are severed from the Episcopacy, whom it represents as the upholders of schism. A brief extract from this truly "Hobart" book may not be unacceptable to such as have not been driven by recent events from their old anchorage:

"The Unity of the Altar, the Unity of the Bishop, the Unity of the Eucharist, the Unity of Christian Prayer, and the very Unity of the whole Church itself, are all founded upon the common Bottom that the Unity of the Christian Priesthood is; and no Man ever so unlocked the Evangelical Secret of this Catholic and Christian Unity, as the unimitable S. Cyprian has done. So that if his short and plain, but admirable account of it, were but duly weighed and credited as it ought to be, we should hear but few inquirers after the Constitution of the Primitive Church, few amusements about the fundamental unity of it, drawn only from a scattered sentence, here and there, in the most uniform records of the best and ancientest writers in it.

"S Cyprian's brief account of it lies in that noted passage, so familiar to all who ever read his works, or almost ever heard his name: "Episcopacy (says he, in his small Tract of the Unity of the Church,) is but one; a part whereof each (Bishop) holds, so as to be interested for the whole. The Church is also one, which by its fruitful increase improves into a multitude, as the beams of the sun are many, as branches from trees, and streams from a fountain; whose number, though it seems dispersed by the abundant plenty of them, yet their unity is preserved by the commou original of them all.' Apply this same rule to all sorts of unities mentioned here; and see first, if the Primitive expressions of one Church, one Altar, and one Bishop, do not evidently consist with as many Churches, Altars, and Bishops, as can be proved to be undeniably derived from one and the same original Institutor: the unity of whose Divine Power and Spirit, diffused at first amongst the chosen twelve, stamps a character of unity upon all who regularly descend from them, and upon every individual, who only claims under, and owns his authority from, and his dependence upon such as them; Nay, the unity of sundry Prayers too, (as I have shewn before) by the same analogy of reason, may be owned to be such, if they all center (as to the substance of them) in that original model which the Divine Author of Christian Prayer first delivered in to us; those common articles of faith and doctrine which he obliged us all to; provided they be offered up by a person duly authorized for such ministerial offices in the Church. Nor will the ministration of the blessed Eucharist by divers hands, or at sundry tables, though within the same particular Diocese still, differ any thing from the rest, if duly warranted by, and kept accountable to the first and principal Minister of that holy Ordinance, who is the rightful Bishop of the whole flock. The plurality of Eucharists is thus made one throughout all the united Provinces and Dioceses of the Catholic Church; because in the gradual progress of the Church, from the beginning, both Bishops and Presbyters do all claim a Power of commission to consecrate from one another, till they rise up to the blessed Apostles themselves, and they from Christ alone.

"And thus S. Ignatius's Catholic phrase, of one Altar, one Bishop, and the like, does no more prove the necessity of but one Communion-Table in a Primitive Bishop's Diocese, than it would do in the most extensive one of this or any former ages, or in the largest Patriarchal Province that was ever settled in the Church, provided every one who ministered at each of them had a just commission from their Orthodox Superiors for doing so: but what is otherwise than so, is Altar against Altar indeed, and no less than formal schism. Let us take care, then, not to draw up forces (as S. Ignatius's words import) against the Bishop, if we mean not to withdraw our subjection from God."

We beg the special attention of our readers to the advertisement, in another column, of the Messrs. Appleton, relative to a great reduction in the subscription price of that masterly periodical, the Christian Remembrancer. They proffer it, hereafter, for *four dollars and fifty cents* per annum, if one hundred subscribers are obtained. The price heretofore has been seven dollars. In point of sprightliness, energy, and earnestness, the Remembrancer carries away the palm from all competitors. It takes high Catholic ground, and maintains it with unrivalled skill and power. It is published quarterly, beginning with January. The masterly article on Luther, which appeared in our columns a few weeks since, was from the last number.

The Trustees of Columbia College, have appointed, as Professor of Law, in the place of the late Chancellor Kent, William Betts Esq., an Alumnus of the College, and a member of the New York Bar; a gentleman alike distinguished for purity of character, legal lore, and sound, extensive, and elegant scholarship. We understand that Professor Betts intends delivering a course of Lectnres in his department, and of organizing a Law School.

For the Churchman.

Mr. Editor,—

I have just returned from a visit to St. Mary's Hall. I was there at a propitious time,—at the close of the winter term, and during the examination preliminary thereto. A combination of circumstances, rendered my observation of that instrument, working out the will of the Bishop of New Jersey, in the education of daughters of the Church, careful and discriminating.

I went to the Hall full of admiration, it is true, of the Bishop's plan; but, not having had the evidence of sight of the means which he had provided to exemplify it, its very comprehensiveness and perfectness, had caused in me a somewhat faithless shrinking from that fullness of trust, and confidence, and hope, in its practicability, which, I am now free to say, it justly challenges. St. Mary's Hall is working out the Bishop's plan; that is to say, it is educating, in the sense of the Bishop, in the highest possible sense, the daughters committed to it. It is fashioning, and moulding, and impressing them for the life to which they were first born, and for that to which they were new-born.

It is due for me to say, that I saw nothing without its uses. Everything seemed intended for a practical end. Indeed, the entire absence of arrangements, whether in the buildings, or in the conduct of the establishment, designed simply for effect, or display, was almost the first, and most general feature, which arrested me. It was everywhere obvious, that the Bishop has sought to make everything tell upon the great object to which his life and means are so pledged; that his investments of capital and labor have provided a substance rather than a show of reality, in the midst of visions and dreams. I thank God, that he has been so moved; and am ready, with a full conviction of the import of what I do, to bid him, in God's name, "Right Onward!"

The change wrought on myself, by what I saw, I am happy, in this way, to make known. It is but just to Bishop Doane; and may be a good service for some, who, like myself, have held other notions, by helping them to juster views.

The religious character of St. Mary's is known.—But to be appreciated, one has need not only to hear, but to see, how it goes with respect to God in that sanctuary. A few hours passed among the pupils, crowned by the Daily Morning or Evening Prayers in the Chapel of the Holy Innocents, would satisfy, not only the universal recognition of God's presence, but almost persuade that "the gate of heaven" was entered.

The examinations at which I was present, satisfied me that the work of instruction is in the hands of workmen who need not be ashamed. It is well done. Subjects are required to be mastered, rather than authors recited. This was observable throughout the entire range of the great variety of studies brought under review. It is as true of the higher as of the lower, of the elegant as of the plain, of Mathematics as of Belles Lettres, of music as of drawing, or even penmanship. I cannot here particularize. Indeed. it would be invidious to make any distinction, where all was so admirable. The energy of the Bishop had so generally infused the disposition to be thorough and complete, that little room was left for comparisons. Young ladies so taught, must, if spared, be women fitted to fulfil woman's destiny.

Physical culture, I was pleased to see, was not neglected. Thoroughly furnished for its work, St. Mary's Hall hardly seems to be wanting in any respect. Its location is unsurpassed for healthiness and beauty; its grounds are ample; its buildings commodious; its administration effective; and above all, Christian. It is a Church school. The ways that be in Christ, are the only ways open to be walked in. And to these, all are allured by the winning loveliness, known only to the system founded on Apostles and Prophets, Jesus Christ himself, being the chief corner stone.

How worthy is St. Mary's Hall, therefore, of all commendation! How good it is for a Bishop to minister in such a work! May it be prospered of our Head evermore!

A Visiter at St. Mary's.
New York, April 4, 1848.

New Publications.

Horæ Biblicæ Quotidianæ: Daily Scripture Readings, by the late Thomas Chalmer, D. D., L. L. D., Vols. I. and II., New York, Harper & Brothers, 1848, 12 mo. pp. 422 & 478.

These volumes are the first two of the Posthumous works of the late celebrated Dr. Chalmers, edited by his son-in-law, Dr. Hanna. They consist of a series of reflections upon the words of Holy Scripture, penned, day by day, for a series of years prior to his decease;—commencing with the first verse of Genesis, and extending through the Book of Job. A third volume will complete these "readings." They are the "first and readiest thoughts" of this able divine, and are clothed "in what to him, at least, were the first and readiest words." We do not imagine that this publication will add anything to the fame of the writer. Indeed, from its very nature, this could scarcely be expected. It will not, however, be without interest or value. It is pleasing to know what were the reflections of a mature, dovout, thoughtful mind, as the words of Holy Writ were made, day by day, the subject of meditation; and it is instructive to listen to the suggestions of age and experience, in reference to the system of faith and practice, in which for years they have lived. It is evident, from several passages, that Dr. Chalmers was not without his apprehensions as to the results of the teaching of some of his co-religionists, and that he did not altogether sympathize with their perpetual harping upon the doctrine of Justification by faith. We could wish that the following, among other comments of the Doctor, might be well pondered by some of our own preachers. It has reference to the narative of the offering up of Isaac. Genesis xxii: 15–24.

"The approval and the reward which Abraham met with from God for his obedience, should relax the antipathies of that ultra-rigorous orthodoxy, which looks frowningly on works, and would almost seem to forbid the performance of them. I fear that the effect of controversy and system in Theology has been to work a malady not meant, between our minds and the representations of Scripture, which will not be compelled into an accommodation with the artificial compounds of creeds of any denomination. A remarkable example is the jealousy wherewith the disciples of the Evangelical School look on service, lest faith should suffer degradation thereby. In what perfect harmony do these two elements meet in the character of Abraham, who may be said to have personified the composition of the two, and is accordingly claimed and appealed to, alike by two apostles—by one when he is setting forth the part which faith, and by the other when he is setting forth the part which works, have in our salvation. Let us proceed on the harmony of both; and for our encouragement to labor, let us know that our labor is not in vain." V. I., p. 38, 9.

Upon Leviticus xviii: 11–18, we find the following reflections, which we confess surprised us not a little:

"It is remarkable, that while there is an express interdict on the marriage of a man with his brother's wife, there is no such prohibition against his marriage with his wife's sister. In verse 18, the prohibition is only against marrying a wife's sister during the life of the first wife, which, of itself, implies a liberty to marry the sister after her death—beside implying a connivance at polygamy."—*Ib.* p. 225.

The shallowness of this mode of reasoning is made apparent by Archbishop Sharp, in a letter written by him, in answer to a case submitted for his opinion, in which the parties affianced were a man and his neice. The letter may be found in the second volume of the Archbishop's life, Appendix first, p. 129.

"Persons may be within *the meaning of God's law*, and so may be prohibited by it though they are not within the *letter* of it. Nay, we say positively, that all persons that are within any of the same degrees as to blood or kindred, with those that are by name prohibited to intermarry, all those persons are equally prohibited. And the reason is, because all those prohibitions being made purely upon account of nearness of kindred, those persons that are in the same nearness of kindred must be supposed to be alike prohibited, and it must be presumed that the statute accounted them so.

"And that the common lawyers, as well as the canonists, do go this way in interpreting the Levitical laws, and consequently in interpreting the statute which has made them the directory of our marriages, (not to name other authorities,) is sufficiently evident from my Lord Chief Justice Cook, in his exposition of this statute of Hen. VIII, in the second of his Institutes. "Note here," saith he, "that albeit the marriage of the nephew with his aunt, and the marriage of the uncle with his niece, is not in express words there prohibited, yet is the same prohibited; because they stand in the same relation of propinquity with those that are prohibited; and the same must be said in all like cases."

Confirmation and Communion. A few words addressed to young members of the Church. From the London edition. Revised by the Editorial Committee of the General Protestant Episcopal Sunday School Uuion. New York—1848.

An excellent tract that comes out very opportunely, to be given to those who are just confirmed as a persuasive to immediate Communion. Its outward garb is in the usual neatness that characterizes the Sunday School Union's publications. The alterations from the English tract, may render it acceptable to all parties in the Church; though, for ourselves, we could have stomached some of the matters that the Revisers have thought it expedient to pare down and dilute. Those who take these things upon trust in others of well known opinions, will readily confide in the teachings of this tract, as now published, when informed that the editor is a Vice President of an Auxiliary Evangelical Knowledge Society; and that it has been, no doubt, adapted to the use of that new association. It would have been but fair to have advertised upon the title, that it is altered from the London copy; and seeing that the alterations are many and material, the author's initials should have been omitted. The word "revised" does not apprize us of material alterations; we rather understand by it, *examined and revised*. And with no other intimation of the changes in the text, and retaining the author's initials, it is likely to deceive, but of course not intended for the purpose. This employment by the Union of those who have the confidence of the Evangelical Knowledge Society party, is a stroke of policy that may tell upon its interests. Whether it will gain to it more valuable friends than it loses, will of course be demonstrated in the course of time. The object is plain to create a ready supply of its publications for the use of the new Society, and thus extend its market. If this should take, the same policy could be extended to the "Children's Magazine," which might thus be largely circulated in Parishes—nay, in whole Dioceses, from which it has been hitherto entirely excluded. But few of its present supporters would *perhaps* object to it; at any rate, not for some time, for the change need not be known; and as they would confide in the Union, as they have done hitherto, if the editor should manage well, it is not probable that any suspicion would be excited. N

An interesting scene, from Hawkstone, will be found on our fourth page. The third edition of this masterly work—which, as some doubt has been expressed on the point, we take occasion to say we *know* to be from the pen of Professor Sewell—was issued on Tuesday, since which day four hundred copies have been sold. A fourth edition will probably soon be demanded.

Littell's Living Age, No. 204, April 1, 1848, from Berford & Co., 2 Astor House.

We always take up this periodical, expecting to be pleased and instructed with its varied contents. And rarely are we disappointed. The number before us opens with an interesting article on Angling, from the North British Review, which is followed by thirteen short racy articles from the Spectator and the Examiner. In one respect, however, we think the Editor's usually good judgment has failed him; we mean in the admission of articles 5 and 7, on Professor Sewell's Journal at St. Columba, and the Law of the Hampden case: unless indeed he intends to give us next week as an offset to the cool, sneering comments of the Spectator, the judgment of such papers as the *Times* and the *Guardian*.

The Rev. Louis L. Noble, of Catskill, has in preparation a volume to be entitled "The Life and Remains of Thomas Cole." It will contain a number of Papers by the lamented artist, mostly on subjects connected with his profession.

We have also received Cobbetts English Grammar, published by John Doyle; Prospectus of the Irving Institute, Tarrytown; the third edition of Bishop Doane's Address, the Ends and Objects of Burlington College; the True Catholic, for April, Brownson's Quarterly Review, for April, Bishop Horne's Works, two volumes 8 vo., from Stanford & Swords—Always Happy, a juvenile work, from the same publishers—and the first number of the Church Review, edited by Messrs. Chapin and Richardson.

Foreign Intelligence.

England.—One of our most distinguished Presbyters, recently in London, says, in a letter just received by a friend:

"The Hampden affair has done good, I doubt not, by drawing together men of different shades of opinion, who before had stood aloof from one another, and by showing that there is in the Church a latent power that needs only fit occasion to become manifest."

The following extract is from a letter to the Rev. Dr. Kip, from a distinguished source, and by him furnished to the Calendar:

"You will see by the papers what a battle the Church is having with Lord John Russell, or rather, one should say, with the state, regarding the appointment of Dr. Hampden to the Bishopric of Hereford. I think it seems the general opinion, that however painful such a contest may be at the present moment, it must eventually work for good. There is too strong a Church feeling in the country now for us to submit quietly to forced interpretations of the laws, and an endeavor to grasp spiritual as well as temporal power. All parties unite in saying that some alteration must be made, and though the ultra-liberals declare that it is a *sectarian* outcry against Dr. Hampden, facts are too strongly against the suggestion for it to be believed.

"Since I began writing this letter, we have lost the Archbishop of Canterbury. The Bishop of Chester is chosen to succeed him. The appointment will not give satisfaction to the *Church* feeling of the country, except that all agree in saying that he is a thoroughly good man, and not likely to give way to unholy principles."

The following Letters, of the Bishops of Exeter, and of Down and Connor, were referred to in our English article last week. But they deserve something more than a passing notice. The first is the Reply of the Bishop of Exeter to the Address of his Clergy of the Archdeaconry of Exeter; the other is the Pastoral of Bishop Mant, issued just before the opening of a new Popish Chapel in Belfast, when a great effort had been made to attract an audience by advertisements proclaiming that distinguished singers would appear, &c. It appears that the gentleman who was announced to preside at the organ on this occasion, was one whom the Church of Rome considers and denounces as a *Heretic!*

Bishopstowe, March 4th, 1848.

My dear Sir.—I have this day received the address which has been subscribed by the Archdeacon, by yourself, and by more than eighty others of the Clergy of the Archdeaconry of Exeter, declaring your full concurrence with me in the course which I found it my duty to take on a recent occasion of deep interest to the Church.

Be assured that I find, in this expression of your judgment, a powerful support of my own; and, what is more important, I rejoice that we can congratulate ourselves that the practical results of the proceedings, both in the Court of Queen's Bench and elsewhere, has been to make more manifest that the existing law of England, in respect to the right and duty of the Church to decide judicially on objections to the morals or the doctrine of persons nominated to the highest order and office among us, is not at variance with the law of God.

It is most gratifying and most satisfactory to know that, within four years after the passing of the Statute which has been supposed to prescribe a course which would be directly contrary to the injunctions of Scripture, the King himself, and the whole Church, set forth a cotemporineous exposition of that part of the statute in a document of the most authentic and authoritative kind, declaring that while "the presentation and nomination of the Bishoprics appertaineth unto the kings of this realm; unto the Priests or Bishops belongeth, by the authority of the Gospel, to confirm the person which shall be by the King's Highness nominated, elected, or presented unto them—or else to reject him from the same for his demerits or unworthiness."

I am, my dear sir,
Your affectionate friend and brother,
To Rev. H. Nicholls, Official, &c. H. Exeter.

"To the Members of the United Church of England and Ireland, in the Dioceses of Down and Connor and Dromore.

"*The Palace, near Belfast,*
"*Feb. 21, 1848.*

"Beloved Brethren,—There are occasions on which a public officer may feel himself constrained by a sense of duty to express his sentiments on a subject not agreeable to himself, and whereupon such expression may be liable to give offence to others. As to what may be his becoming conduct on such occasions, your judgment will, I trust, concur with mine. The occasion of my now addressing you is as follows:—

"I am informed that a new building for the celebrating the rites of the Church of Rome is to be opened on Sunday next, at Belfast, with all the allurements of music and singers which can be procured, such as are calculated to draw together a large assembly. It is not improbable that many persons who profess themselves members of our Church will be allured thither; and it appears to me, therefore, desirable that their minds should be impressed with the character of the performance in which they may be intending to take part.

"To attend any solemnity professedly religious, for the gratification of an idle curiosity, would be, in any case, unbecoming in a Christian; but the particular solemnity now proposed for celebration appears specially fit to be submitted to the thoughts of those who are members of a Church distinguished, amongst other things, by her recorded and most solemn protestations against the errors of the Church of Rome, both in faith and in practice,—signally against her rites and ceremonies, as being superstitious and idolatrous. To be present at such celebrations is to partake in her sins,—at least, it is to give such sin countenance and encouragement; and it accordingly ought to be matter of most serious and solemn deliberation with any member of our communion who may be tempted to fall into this delusion, whether he or she can, without danger of grievous sin, take part in, or be present at, the approaching ceremony. My own judgment is, that such conduct cannot be reasonably or religiously justified; and accordingly, as charged with the spiritual superintendence of God's Church in this diocese, from which I am bound to be faithful in driving away, so far as God shall enable me, all corruption and error, I am prompted to lay these, my sentiments, before you, and to admonish you of what I believe to be your consequent Christian duty.

"Some years ago occasion arose for my addressing you with a similar admonition, and I had cause for gratitude to Almighty God, that the warning was generally acceptable to the members of our Church, and that in some, at least, it was productive of the desired effect. I pray God that the present may be still more abundant in good; and with every good wish for your prosperity, both spiritual and temporal, I recommend you to the care of our Heavenly Father, in his Son, Jesus Christ our Lord.

"Your affectionate Brother and Servant,
For Jesus' sake,
RICHARD, DOWN AND CONNOR, AND DROMORE."

Mr. G. T. Fox, formerly a merchant of this city, and brother of the Rev. Charles Fox, now of the diocese of Michigan, was ordained Deacon by the Bishop of Chester on the 20th of February, having taken his degree of A. B. at Cambridge a few weeks previously.

A new volume of the admirable "Practical and Devotional Commentary on the Gospel Narrative of our Blessed Lord's Ministry," by the Rev. Isaac Williams, has just been published in England, and may be had at Appletons. The previous volumes entitled the "Holy Week, The Passion, &c," have been read and studied by hundreds, to their great benefit. The title of the new volume is—"THE GOSPEL NARRATIVE OF OUR LORD'S MINISTRY, HARMONIZED WITH REFLECTIONS."

The following remarks of the London Correspondent of the Freeman's Journal, in reference to the alterations in the Diplomatic Relations Bill, are significant:

"With respect to our ecclesiastical affairs, the little we have to report is not satisfactory. First comes the Diplomatic Relations Bill, which has been so docked and altered in the House of Lords, that it cannot be called a step in advance, but merely a political move of the government for their own purposes. The Supreme Pontiff will hardly know himself under his new title of "Sovereign of the Roman States," and we cannot think Pius IX. will submit to the indignity of not being allowed to send an Ecclesiastic to represent an Ecclesiastical government. It passes an insult upon the priesthood, and upon himself as their chief, and the more we reflect upon it, the more extensive does the insult appear. In the debate, we cannot applaud the part taken by the Catholic nobles; indeed, we fear that Erastianism has been eating, like a canker, into that portion of an afflicted Church.

It is proposed to petition against the Diplomatic Relations Bill by the Association of St. Thomas of Canterbury, and this proposition has unhappily led to the secession of a few members; yet, as an important meeting, at which this question is to be debated, is still to be held, we defer, till another letter, its further consideration."

The Rev. Hugh M'Neile, D. D., has preached his farewell sermon in St. Jude's Church, Liverpool, being about to enter upon his duties as Incumbent of St. Paul's Church, Prince's Park, which has been built for him by his admirers, and was recently consecrated.

Cambridge B. A. Examination.—The *Cambridge Chronicle* says;—"We present our readers this week with a supplement containing the examination papers in the B. A. examination just concluded, or rather the greater part of those papers, the remainder being placed in our ordinary sheet. In former years a supplemental sheet has been found large enough to contain all the papers; but this year, the first of a new system, they are so much increased in length and number, that they encroach upon several columns over and above the supplement. It may be as well to mention that the examination and classification of questionists are now conducted upon a system differing from that which has prevailed for many years. The custom heretofore, has been to conclude the examination for mathematical honours before that of candidates for the ordinary degree commenced; and to class the 'honor men' according to merit, in the three classes of wranglers, senior optimes, and junior optimes, and the 'poll men' in one class, the names being arranged according to merit. This year the examination for mathematical honors has extended over eight days, instead of six, the first three being assigned to the more elementary, and the last five to the higher parts of mathematics.—After the first three days, there was an interval of eight days, in the course of which the examiners declared what persons had 'acquitted themselves so as to deserve mathematical honours,' and what persons, though not deserving of mathematical honors, deserved to pass for an ordinary degree, so far as the mathematical part of the question is concerned. The examination of questionists not candidates for mathematical honors, was likewise changed. The schedule of mathematical subjects was enlarged so as to compromise proofs of rules and reasons for the process employed in arithmetic; equations of a degree not higher than the second involving one, or two, unknown quantities, and questions, producing such equations; and questions and applications arising out of the propositions in Euclid, and mechanics, and hydrostatics. After the examination in mathematics and one classical subject, there was an interval of six days; and those who were declared to have passed the examination are arranged into four classes, the names in each class being placed not according to merit, but alphabetically."

IRELAND.—*The Rock of Cashel.*—It is with much concern that we have received the intelligence of the fall of a portion of this time-honored structure. On Wednesday last, at 1 o'clock, P. M., the tower, through which was the principal entrance, burst asunder, from top to bottom, and fell with a tremendous crash. Large masses of the building were precipitated down the hill to the very bottom. There is said to be an old prophecy in Ireland, that "when the Rock of Cashel falls, there will be a revolution in England."—*Tablet.*

CANADA WEST—*Toronto.*—A Society has recently been organized in this city under the title of the "Toronto Sacred Music Society."

NOVA SCOTIA.—The friends of the late Rev. William Cogswell, propose to found and endow a Divinity Scholarship in the University of Kings' College, Windsor, as a tribute of their affectionate remembrance and admiration of his piety, zeal, principles, and talents—to be called after his name. Mr. Cogswell was a laborious Curate of St. Paul's Church, Halifax, for fourteen years, and died at the early age of 37. "It is to be distinctly understood," says the Prospectus, "that the object of this Scholarship, is the glory of God, the advancement of Christ's Spiritual Kingdom and Church on earth, and especially in the diocese, through the ministry of the word and sacraments, by fath in the atoning sacrifice, and all prevailing merits of our Lord and Saviour, Jesus Christ."

PROTESTANT RAYAHS IN TURKEY.—The Turkish Government has recently adopted an arrangement, with reference to its Christian subjects, which will materially affect the position of the various Churches and sects in the East, and their relation to European authorities, both secular and spiritual.

It should be premised that the term Rayah is used to designate subjects of the Sultan, and is equivalent to the word Ryot used in India.

Christian Rayahs have hitherto had no protection against insult or injury, unless they belonged to some recognised Christian community, for which the shelter of some friendly power, respected by the Divan, could be invoked through diplomatic agents; and this *jus patronatus* appears to have been a fertile source of intrigue and sinister influence among the various European Powers.

The nature of the arrangement to which we allude will be gathered from the following extract from a private letter, dated Constantinople, and the subjoined remarks, with which we have been favored by a correspondent:—

Constantinople, Dec. 15.

"The Turks have recognised the Rayah Protestants as a community, but with their usual comical ideas they have given them the Ihtissar Naziri, or head exciseman, as a chief. *C'est egal*—the chief of the Ordnance—is chief also of the religious community of Latin Rayahs.

"The *Latin* Rayahs," continues our correspondent, "under which name are included all Christians who acknowledge the Pope as their religious head, (whether of the Greek or Armenian stock, Maronite, or Syrian) are considered to be under the official protection of the French embassy, at Constantinople, to which they are in the habit of applying in cases in which they are, or think, themselves aggrieved, *as Latins*, by the local authorities. In this respect the French agents act the part of Civil Popes on a small scale. Pio Nono seems inclined to save them this trouble for the future, and, it is said, is negotiating a Concordat with the Padischah, the effect of which will be to transfer to the Roman See the patronage of a large portion of Latin Turkish subjects, and in so far to annul the political influence of the French government, exercised through that medium till now. This is not likely to secure the good will of the Most Christian King, the eldest son of the Church, to Pope Mastai.

"The *Greek* Rayahs, speaking of them ecclesiasticall, not nationally, are, and will probably continue, under the protection and influence of Russia.

"The *Protestant* Rayahs will naturally turn their eyes to the English and Prussian Embassies for protection particularly, if it be true, as I have heard from another source, which I believe to be equally authentic with the letter quoted above, that the protestant Bishop at Jerusalem, Dr. Gobat, is to be acknowledged by the Porte as their ecclesiastical head.

"The protestant Rayahs now existing in the Turkish dominions are, as far as my knowledge extends, confined to those who have been driven out of the Armenian Orthodox Church, in consequence of their embracing the doctrines of missionaries, chiefly from the United States of America.

"But it may be expected that the Druses of Mount Lebanon will take advantage of the concession to declare themselves Protestants, with a view to secure for themselves the powerful protection of England."

Thus far our correspondent. We shall only add that suspiciously as we are inclined to look on any circumstance which opens a door to the joint action of England and Prussia in that corner of the Mediterranean—little as we desire to see the influence of Queen Victoria engaged in helping Frederick William to try experiments at Jerusalem, either on our Church, or the Churches of the East—we are not yet without hope that the recognised existence of Protestants in Turkey may open the door to some rational and Catholic intercourse between our Church and the Orthodox Eastern Christians, and tend on the one hand, to a better understanding of our own true position, and, on the other, to the growth of knowledge and life in those venerable communions. This, of course, is on the supposition that the Heads of our Church understand our position themselves, and do not compromise it.—*Guardian.*

Domestic Intelligence.

NEW YORK.—*Consecration.*—On Sunday last, the fourth in Lent, the Floating Church of the Holy Comforter, moored at the foot of Dey street, was consecrated to the worship and service of Almighty God by the Rt. Rev. the Bishop of Pennsylvania, acting by the request of the Standing Committee of the Diocese. This church was completed and opened for Divine Service about eighteen months since, but was not consecrated, in consequence of the wise and proper determination of the Board of Managers of the Society, by whom it was erected, that this solemnity should not be performed until every dollar of debt on the building should be paid. To accomplish this desirable end, the Managers have been untiring in their exertions, which have now, by the Divine Blessing, been crowned with success, although there is a floating debt *due in part* to the Missionary, of about thirteen hundred dollars. We trust that they may continue to be encouraged by the sympathy and liberal contributions of their fellow Churchmen, and especially of our wealthy merchants, and that there may be no lack of means for the due support of the ministrations of the Gospel. We are glad to know that the abundant and faithful labors of the Missionary of this Church, the Rev. D. V. M. Johnson, have been very successful, and that he ministers to large and attentive congregations of Seamen and Boat men. There are three services held every Sunday.—The average number of communicants is about twenty. The church, which is an appropriate and beautiful structure, was designed and built by Mr. Upjohn.

The following was the order of Services at the consecration:

The procession moved at the appointed hour, from Dunning's Hotel, consisting of the Bishop and six clergymen, in surplices, and about sixty of the laity, mostly members of the Church Missionary Society for Seamen.

Upon reaching the chapel, the Bishop and clergy went up the aisle repeating the 24th Psalm, and took their places within the chancel rails.

The instrument of donation was presented by H. Meigs, jr., Esq, one of the Vice Presidents of the Society, and read by the Rev. Mr. Johnson, Missionary in charge of the Chapel. The Bishop then proceeded with the service. The sentence of consecration was read by the Rev. S. J. Evans, and placed upon the altar by the Bishop. Morning prayer was said, in part, by the Rev. Lawson Carter, who also read the Lessons—and from the Creed to the end of the Litany, by the Rev. Deodatus Babcock. The Ante-communion service was said by the Bishop, who also preached the sermon from Mark iv. 1, 2. The other clergy present were Rev. Messrs. Blake and Magee. The congregation was very large, a good portion of which were seamen.

WESTERN NEW YORK.—*Confirmation.*—On Sunday, March 26th, Bishop DeLancey visited St. Paul's Church, Waterloo, Seneca co. Preached twice, and confirmed three persons.—*Gospel Messenger.*

CONNECTICUT:—The Rev. Wm. Payne has withdrawn from the editorial chair of The Calendar. The Rev. Professor Jackson succeeds him by the advice of the Bishop.

St. Thomas's Church, New Haven.—The last Palladium states that the Rev. E. E. Beardsley, of Cheshire, has determined to accept the charge of the parish recently organized in that city by the name of St. Thomas's Church, and that he will enter upon the duties of his appointment next Easter Sunday.—*Calendar.*

NEW JERSEY.—*Burlington College and St. Mary's Hall.*—The Semi-annual Examination of these two institutions has just closed. We are informed that it was most satisfactory. We learn that additional buildings are now erecting, demanded by the increasing number of applicants for admission. Both the College and the Hall will re-open on the first of May; at which time the corner-stone of the chapel of the College will be laid.

PENNSYLVANIA.—*Confirmation in Philadelphia.*—On Sunday morning, the third in Lent, the Rt. Rev. Bishop Potter preached in the Church of the Nativity, and confirmed twelve persons. In the evening preached at the Epiphany and confirmed eleven.—*Episcopal Recorder.*

St. Mark's Church, Philadelphia.—The new church edifice, about to be erected in Philadelphia, has become an object of *marked* interest, in consequence of a correspondent of the Banner of the Cross having (*without the remotest intention of giving offence*) made use of a phrase, as common among Ecclesiological writers, as the term *altar*, which is very shocking to some. Editors and their correspondents who have become unnecessarily sensitive, we hope will be satisfied with the new account of the church, from the last Banner, which we subjoin:

THE PROPOSED ST. MARK'S CHURCH.

The following is an authorized account of the edifice about to be erected by this new Parish. We rejoice to be thus assured that another Sanctuary is to be reared for the worship of the Most High. We feel bound to say, that whatever judgment may be entertained of a former communication on this subject, it is the plainest injustice that the *anonymous communication* of an individual, should be used to excite prejudice against this new and important enterprise.

The Church of St. Mark's, to be erected in Locust street, will be built of brown free stone, in the style of Gothic architecture that prevailed in the early part of the fourteenth century, called the Decorated or Middle pointed style. The Churches of which period are distinguished by their fine proportions and beauty of interior effect, and the elegance of their windows, being richly foliated in the head or arch.

The plan is made to suit the site, having the Tower in the usual position of the south porch, attached to the aisle wall, in the second bay from the west end, projecting from the church all its size, to the line of Locust street. From thence it is the principal entrance, its first story being the porch. The church comprises a Chancel, Nave, and Aisle, and Organ or Choir Aisle, and a convenient Vestry.

The interior dimensions are 138 feet in length, 56 feet wide, and 54 feet high to the ridge of roof. The Chancel is 38 feet deep.

The Nave has a clerestory with two light windows in each bay, over the piers or arches of the aisles; these will be built of dressed stone.

The Roof will be open timbered, framed of oak, with hammer and collar beams.

The Chancel will have a polygonal ceiling of oak. The Organ Aisle is in continuation of the North Aisle, with an arch open to the Chancel. An open screen of oak will mark the division of the Chancel and Church.

The windows will be glazed with quarries set in lead, the mullions being of stone The East window will have five lights, glazed with painted glass of subject design.

The West window will be of four lights, having also enriched glass.

The Tower will have a stone spire, the whole height of which will be 175 feet.

The church will contain seats for 1000 worshippers, many of them to be free.

MARYLAND.—*Pastoral Letter.*—The Bishop has issued a Pastoral Letter to the Clergy and Laity of his Charge, recommending that a collection be made on Easter Sunday next, or on some Sunday soon after, in the different parishes and congregations, to provide funds for the missionary purposes of the Diocese. The Bishop's hope and desire is, that, as recommended in his Pastoral Letter of 1841, his people will do this in regular contributions every Lord's Day at the Offertory. But for an existing emergency, he further desires a special collection, as above.

SOUTH CAROLINA.—*School for the Diocese.*—At the School, founded by this Convention, (says the Bishop in his Address to the Convention,) I have held religious services on Fridays, when I was in the city, and assisted in the religious instruction on several occasions. In that Chapel, there is "Evening prayer," and often a lecture on the nights of Sunday, Wednesday, and Friday, and on many of these occasions I have officiated. At the meetings of the "Committee," two of the quarterly, and three extra, I was present, and assisted at the semi-annual examinations. In former addresses, there has been brought to your notice the design, the condition, the prospects of the School, and the good which it has effected, also, what advantages have resulted from similar Schools in our father-land, and in several Dioceses, of our country. And it is my painful duty again to express my deep regret, that it has not been more favored, by parents and guardians, in using it for their boys, and by an endowment, either of an annual payment, or a permanent fund, which would enable it to offer its advantages gratuitously to the poor, and, at reduced prices, to all. To take care that the heart, and not the understanding only be educated; that evil habits be prevented, and good ones formed and fostered—to guard the lessons at School from contradicting those received at the home of piety, and from "holy Church"—to make the School-master co-operate with the parent, the sponsor, and the pastor in preparing the young for usefulness in life; peace and hope in death, and happiness in time and in eternity; surely these are important purposes. Surely a Christian School for our children is a vital interest of the Church, and of the country. In this good work, this Convention has made some progress. In humble dependance on the providence and grace of God, let us endeavor to carry it on to perfection.

The interest which the Church of England entertains on this subject is marked by three of her Canons, in which all School-masters are forbidden to teach "without license" and required to subscribe to the Book of Common Prayer and the 39 Articles, to be of a sober and honest conversation, and "to have a right understanding of God's true religion"—and a preference is declared for such School-masters as are Clergymen; and "the duty of School-masters" is stated to be, to teach the children the Catechism; and upon certain holy and festival days "to bring them to the Church, and there see them quietly and soberly behave themselves, and to examine them at times convenient after their return, what they have borne away 'of the Sermon,' and 'at other times, to train them up with such sentences of holy Scripture as shall be most expedient to induce them to all godliness.'"

For intellectual education, the United States, our own State, and our city have made liberal appropriations. Without such, many Colleges and Schools could never have been founded, and if the government patronage was withdrawn, they would perish instantly. In Villages, the Schools are kept up by associations who furnish a room rent free, and give a pledge that their children shall go to no other School. Will not the Church, according to her ability, found Seminaries, and help them? The continuance of our School, with any degree of efficiency, depends upon the members of our Church, assisting to meet its moderate expenses. The Tuition payment is quite insufficient. "Churchmen" *do* contribute to the cause of Christian education in China, in Africa, in Greece, and in several States of our Union. Will they not do as much, or more for this holy, and benevolent, and patriotic purpose in *their own Diocese?* I will not allow myself to doubt it, and yet it is a fact, that two of our Parochial Schools have become extinct, and that the School of the Diocese has but a most limited patronage. Let us hope that the mind and heart will be soon awakened on this subject, and that Christian Schools, wherein not literature and science, and art only, but Christianity also, is taught and practised, will be multiplied and used by Churchmen without exception.

Disabled Clergy Fund.—The late Francis Withers, Esq., has left $20,000 to this fund, and $5,000 to the Society for the Aid of the Widows and Children of Deceased Clergy.

INDIANA.—*Consecration of St. Paul's Church, Laporte.*—Thursday, the 2d inst., was a day of sincere rejoicing to the worthy minister and zealous members of the Church at Laporte. After a long and ardent struggle, against difficulties which would have discouraged less earnest minds, their efforts to erect a Christian sanctuary have, by God's blessing, been crowned with success. The day appointed for its consecration was unusually cold and inclement, yet a congregation sufficient to fill the building assembled. At the appointed hour Bishop Kemper, in his robes, attended by the minister of the Parish and three of the neighboring clergy in surplices, proceeded to the Church, being received at the door by the wardens and vestrymen, and entering, repeated alternately the 24th Psalm, as they walked up the nave. The Bishop having taken his seat at the right of the altar, the instrument of donation was read by the minister of the Parish, the Rev. Solon W. Manney, and the Bishop proceeded with the service, the Rev. B. Halsted reading the sentence of consecration. Morning prayer was read by the Rev. G. B. Engle, the Rev. F. C. Brown reading the lessons. The ante-communion service was said by the Bishop, who also preached an admirable and appropriate sermon from 1st Cor. 14: 40.

The church is a plain neat structure, of the Doric order, 28 by 60 feet, with a handsome Portico in front. The arrangement of the interior is Church-like in a good degree. The chancel is spacious, the altar well elevated with paneled front and sides, the top consisting of a handsome marble slab, over which, against the wall, is a plain gilt cross, the emblem of the Christian Faith. The lecterns are on either side of the altar, and on a line a few feet in advance of it.

The enrire cost of the building is $2,500, the whole of which sum has been raised by the congregation without aid from abroad, and without leaving a debt upon the Church, every claim having been satisfied before consecration was asked.

On the following Sunday morning, the Rev. S. W. Manney was instituted into the Rectorship of the Church. Morning prayer was said by the Rev. Mr. Brown, the Rev. Mr. Halsted reading the Lessons. The address to the incumbent was made by the Bishop. The keys having been in due form presented and received, the other parts of the office assigned to the Institutor, were performed by the Bishop, who then delivered an appropriate sermon from St. John 17: 20, 21. The newly-instituted Rector then proceeded to the communion service, the Bishop saying the prayer of consecration, and administering the Eucharist to the clergy present, and the Rector to his congregation, assisted by the Rev. B. Halsted, who delivered the cup.

After a short interval—the Bishop having returned, with the Rev. Mr. Brown, to Michigan City—Evening Prayer was said by the Rector, assisted in the lessons by the Rev. B. Halsted, who also preached.

This is now the second consecrated church in Northern Indiana, (that at Mishawaka being the first,) and the Rev. Mr. Manney the only instituted Rector in the Diocese. The Bishop presented encouraging intelligence from other parts of the Diocese. There are now four churches nearly completed, and which will, D. V., be ready for consecration this spring or during the approaching summer.

B. H.

MICHIGAN.—*Visitation.*—From a notice of Episcopal Acts by the Rt. Rev. Dr. McCoskry, in the last Gospel Messenger, it appears that he has been engaged in a partial visitation of his Diocese. How some of our Bishops contrive to accomplish so much in the way of duty, is to us a marvel. As in a few other cases, Bishop McCoskry has the double labor of Pastor of a large Parish and of Diocesan to perform. And we happen to know that neither post which he holds, is a sinecure. During the heat of last summer he was officiating on Sundays, morning and evening, for his congregation of St. Paul's, Detroit,—alone—and in the afternoon preaching to a congregation of Boatmen in a chapel on one of the wharves; and performing a large amount of parochial duty—in visiting the sick, and burying the dead: and all the while the "care of all the churches" in his growing Diocese was pressing upon him. For the Church's sake—to say nothing of the Bishop—these things ought not so to be. Such an expenditure of strength—physical and mental—it is wrong to demand of any man. When will the Church awake to a proper sense of its duty in these respects? The following is the notice referred to:

"*Diocese of Michigan.*—We are gratified to learn from an esteemed correspondent, that the affairs of this Diocese are progressing 'steadily in the good old paths,' while every thing seems to indicate a steady and healthy growth of the Church. 'We are,' continues our friend, 'of one mind, and think but little about any of the *isms* of the day.' The following are the recent Episcopal acts of the Diocesan:

Feb. 15th, Bishop McCoskry confirmed thirteen persons in St. Luke's Church, Ypsilanti. On the 16th, seventeen persons, in St. Andrew's Church, Ann Arbor. On the 17th, one in St. James's Church, Dexter. On the 18th, five, in St. Stephen's Church, Hamburgh. On the 20th; three, in St. Paul's Church, Jackson—in all, thirty-nine.

On the same day, and in the same place, the Bishop admitted George Willard to the Holy order of Deacons. Prayers were said by the Rev Daniel E. Brown, of Illinois, assisted in the lessons by the Rev. Mr. Adams. The candidate was presented by the Rev. Mr. Grinnell. Sermon by the Bishop."

WISCONSIN.—*Nashotah.*—*Mr. Editor,*—Following is an extract from a letter containing information of the present condition of the Mission School at Nashotah. You may perhaps deem it hardly worth publishing, but possibly its perusal will prompt some of our Maryland Churchmen to use that "*abstinence*" which the Church "*requires*" of her members during her fasting seasons, and apply what they usually spend in superfluities towards the erection of new buildings at Nashotah.

"Since the ordination of the *six* in June last, *twelve Divinity* students have been added to our number,—making our household much larger than at any time previous in its history. There are lay-brothers *twenty-nine* in all.

"Others have applied that may come to us in the Spring or Summer.

"At present we are greatly crowded, but all our additional room must come from the *Alms* of the Church, according as they are sent to us.

"A new department of labor has recently been begun by us, viz: a *Parochial School* for the children of *St. Sylvanus's Parish*, which also erected the school-house. It contains *thirty-eight* scholars, with two exceptions, all from the neighborhood. The Church Catechism is taught daily: besides, devotional exercises are had mornings and afternoons This is the first Parish School west of the Great Lakes, and is promising to do great good.—*Ch. Times*

The Christian Enquirer (Unitarian) copies a considerable portion of the Rev. Mr. Breck's letter from our columns, and remarks that the "missionaries at Nashotah have discovered the true and only way of spreading any faith speedily in the rough, downright West."—*Prot. Churchman.*

Whatever relates to the noble mission at Nashotah, is dear to the hearts of all true Churchmen, and we therefore take pleasure in transferring the following interesting extract of a letter, which appears in the last Banner of the Cross.

Extract of a Letter from the Rev. James Lloyd Breck—Feb. 25th, 1848.—The increased number of our household has made great demand upon our houseroom. Our accommodations have always been narrow, but never so narrow as now. Since the Ordination of the *six* in June last, there have been *twelve* additional divinity students received into the institution; these as well as the remaining part of our household, have come to us, not from Wisconsin (for only three Americans have become attached to the institution by reason of a residence in this Territory,) but for the most part have come from the various dioceses—two are from Philadelphia, four from New York, one from Boston, one from Maryland, two from Ohio, one from Mississippi.—Two are Swedes, one is a Dane, one a Norwegian, four are English and one Irish; one is a converted Israelite from St. Croix, and there are three Oneida Indians. Some of our young men are of great promise, and I think they will in due time be valuable men for the Church. I have written to the Secretary of Foreign Missions, stating our readiness to receive three or six native Chinese, to educate for the China Mission. Bishop Boone in a late number of "the Spirit of Missions," expressed his strong desire for such education. There are many constraining reasons to make Nashotah peculiarly happy in training such foreigners; our discipline in the general routine of duties, particularly the labor; our plain (but *now*, at least) *wholesome* diet: our experience with those ignorant of our tongue; (two of the Scandinavians could only say "yes and no" when they came to us; three others were very imperfect in our language, two of the Oneidas knew nothing of English,) and lastly the *entireness*, so to speak, of the Church with us, would greatly tend to establish the Church in the hearts of these far distant people; I have made the offer in all sincerity, and hope it will be received in like manner. In June next, with divine permission, three more of our brothers will be admitted to Holy Orders; an Englishman, this young man has been with us over five years, also an American, four years, and a Dane. In June, also, seven of our young men are expected to be admitted to the Candidateship. You will perhaps have heard that for want of room, we have made use of our Icehouse! forasmuch as this was built in part by special contribution, it is due that I should here state, that the size of the building was such as to allow of our running a brick wall up through the middle, and then dividing the one half part thereof into four rooms, which are occupied by as many students, by day and by night; the other half part is now filled with ice.

Now, my friend, I must declare to you, that never since the first establishment of this House, has there been so great real contentment as now—there has been uninterrupted good health for almost a year past. It affords me great pleasure to inform you of the establishment of a Parish school, which is under our charge; the school-house is built upon the mission lands, and the school constitutes another "Committee of labor;" it is taught by certain of the brothers, Mr.—— the converted Israelite is its superintendent. The school consists of *forty children*, who come to us from the surrounding country. When it is considered that we do not live in a village, also the strict church character of the school, and the usual charge for tuition required, it will be thought by all, a most happy addition to our Mission. The school does more than support itself. It was begun the 1st of December last. This is the first Parish school west of the lakes.

METAMORAS.—We have recently seen a couple of articles from the American Flag, a paper published in Metamoras, speaking of the state of religion among the Americans living there. It seems that the billiard and bar rooms are the only places of resort for Sunday, for the fifteen hundred or two thousand of our citizens who are there resident. Public attention has been awakened to the necessity of securiing, in some way, the ministrations of religion. Would that the Church might step in, and promptly meet this want.

Clerical Changes.

The Rev. Enoch Huntington, Rector of St. John's Church, New Milford, has resigned his parochial charge and is to be Principal of a Literary Institution in New York.

To Correspondents.

"Contributor," No. 4, is received.

Died,

At Newburgh, on Wednesday, 29th ult., at the residence of her son-in-law, Daniel Rogers, MARY, widow of the late HENRY BREWERTON, and sister of the late Thomas and James Swords, in the 75th year of her age.

In Winnsboro', South Carolina, on Sunday, March 5th, SARAH ELIZABETH, aged 4 years, 3 months, and 20 days; also, on March 7th, HARRIET RACHEL, aged 4 years, 3 months, and 22 days, twin children of the Rev. JOSIAH and JULIA OBEAR.

"Of such is the kingdom of God."

Notices.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Depository, No. 20 John street, on Tuesday next, the 11th inst., at 5 o'clock, P. M.

WILLIAM H. BELL, Secretary.

New York, April 8, 1848.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository, No 20 John street, on Tuesday next, the 11th inst., at half-past 5 o'clock.

D. HUBBELL HOYT, Sec'y.

New York, April 8, 1848.

☞ The Rt. Rev. Alonzo Potter, D.D., Bishop of Pennsylvania, will administer the Rite of Confirmation in the Church of the Epiphany, 130 Staunton street, on Sunday evening, April 9.

Service to commence at 7 1-2 o'clock.

New York, April 8, 1848.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 28th ult., the Treasurer has received the following contributions:

Offerings of St Peter's ch, Plymouth, Ct, half, 50; L, of which 2 is for the Jews, 5; H, for missions in the West, 2; a young Churchman, in answer to the Treasurer's appeal, 1; offerings of St Paul's ch, Detroit, Mich, 43 54; through the Domestic Secretary and General Agent, from Union parish, Alabama, per Rev E C Murdaugh, 10; Christ ch, Mobile, Rev N P Knapp, rector, 423 60; Rev Dr Lewis and lady, added, 5; children of a family 60 cts; a little boy of Sunday school, 50 cts—429 70; Christ ch, New Orleans, Rev F L Hawks, D D, rector, 465 43; Ch of the Annunciation, Rev N O Preston, rector, 22; Seamen's Chapel, Rev C Whitehall, 20; a lady, a member of Grace ch, 5—512 43. Total, $1078 64.

THOMAS N. STANFORD, Treasurer,
139 Broadway.

New York, April 4, 1848.

Foreign Missions.—Since his report of 28th ult., the Treasurer acknowledges the receipt of the following amounts:—

From St James's ch, Parish of Rapids, Alexandria, La, 15 50; Christ ch, Harwington, Ct, 1 87; St Matthew's, East Plymouth, Ct, 1 28; St Peter's, Plymouth, Ct, for education, Theopilus Morris, Africa, 20; do, do, for China, 5; do, do, for Constantinople, 25—50; Ch of the Ascension, New York, for education, China, 225; Christ ch, Detroit, Mich, for January, February, and March, 12 17; St George's ch, Fredericksburg, Va, 10; do, from the female Sunday school, for education of a boy, China, 25—35; through Rev E W Hening, for building church for the Colonists, Africa, 1. Total, $326 32.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, April 4, 1848.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Ch of St Cornelius, the Soldiers' Mission, by the Rev Dr McVickar, 3 68; Mr and Mrs Henry Barclay, annual subscribers, 4. Total amount, $7 68.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street

New York, April 4, 1848.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 28th ult., the following contributions, viz:—

From Zion ch, New York, Rev Richard Cox, special collection, 13; Mission station at Claverack, Rev F T Tiffany, 2; E R U, donation, 50; Grace ch, South Oyster Bay, Rev Wm A Curtis, 2. Total amount, $69.

C. N. S. ROWLAND, Treasurer,
April 4, 1848. 55 Water street.

Advertisements.

THIRD EDITION.

HAWKSTONE.—A tale of and for England in 184—. From the third London edition. Edited by the Rev. Dr. Williams, of Snhenectady. 2 vols 12mo. $1 50.

"We have not, for years, found ourselves so deeply absorbed in the perusal of any work of fiction. A tale of more profound and sustained interest we have never met. The skill with which incident after incident is made to sustain the attention; and with which moral and religious truths of the highest moment are interwoven without effort or affectation; the rich and exhaustless variety of thought, and imagery, and diction, which affords a continual relief and enjoyment—the exquisite beauty of its descriptions—the force and grandeur of its tragic incidents—and the high philosophy which breathes in every page, and brings out such a noble moral throughout—all appear to us to place this work on so high an elevation, that we should not find it easy to point to any work of fiction characterized by so great a combination of excellencies. Some of the scenes appear to us, not inferior in power to the very best of Walter Scott: The discovery by Margaret of Wheeler's wickedness; the escape of Villiers and Bentley from the destruction meditated by Pearce; the attack of the mob on the inn, and its defence by Villers; the death of Wheeler; the recovery of the lost child by Villiers, and his repentance; have been, we think, very rarely equalled. Of the principles of the work as an expression of Church principles, we cannot speak too highly. The comprehensiveness and depth of its views—the noble examples which it presents; the singular judgment with which it discriminates true Catholicism from Romanism; and the advice which it administers to some persons who have verged towards the Church of Rome; all render this work an invaluable resource to those who are attached to the Church, on the highest and purest principles."—*English Review.*

Just published by STANFORD & SWORDS.

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A Companion to the Festivals and Fasts of the Protestant Episcopal Church in the United States of America. Principally selected and altered from Nelson's Companion for the Festivals and Fasts of the Church of England. With forms of Devotion. By John Henry Hobart, D.D., Bishop of the Diocese of New York. One volume, 12mo. 75c.

"It will prove a useful companion in the exalted exercises of the Christian life; and, while it serves to impress on the members of the Episcopal Communion the excellence of their truly Apostolic and Primitive Church, it must excite them to adorn their profession by corresponding fervor of piety and sanctity of manners."

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Parochial Sermons, by the Rev. John Puckle, M. A. 1 vol. $3.

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Observations on the Book of Common Prayer, by the Rev. Matthew Plummer, M. A. 1 vol. $1 75.

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Twelve Sermons on the Liturgy, by the Rev. Edward W. Foley, M. A., 1 vol. $1 25.

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Horne's Introduction to the Study of the Holy Scriptures, a new enlarged edition. 5 vols. 8vo. $18.

Elliott's Horæ Apocalypticæ, a new edition, 4 vols. 8vo. $13. April 8—1t

(LONDON) CHRISTIAN REMEMBRANCER.

Price reduced from $7 to $4 50.

MESSRS. D. APPLETON & CO have made arrangements with the Publisher of the above named leading Church Review by which they will be enabled to furnish it hereafter—beginning with the January number, 1848—for Four Dollars and Fifty cents per annum—provided one hundred subscribers are obtained. The character of the Remembrancer is well known. For the ability, variety, and brilliancy of its articles, it is surpassed by no Review, whether English or American. It is devoted to the interests of the Church, whose principles it illustrates and defends with remarkable power. To subscribers residing out of New York the price will be Five Dollars, including postage. Early application should be made to D. APPLETON & CO.,
April 8—2t 200 Broadway.

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Bishop Andrews, 3 Sermons on Passion Week, 18mo. cloth, 37 1-2 cents. Published by
STANFORD & SWORDS,
April 8. 139 Broadway.

ST. CLEMENT'S SCHOOL.

The Rev. ALEXANDER S LEONARD, A. M., Rector.
THOMAS B. STIRLING, A. M., Master.

This Institution will be open for the reception of a select number of boys on Monday, 3d April, in the Sunday School Room of St. Clement's Church, until its own permanent room shall be prepared.

Boys will be fitted for College, or Commercial life,—or their instruction will be carried forward to any point, desired by parents and guardians. A sound and thorough education, in the fullest sense, and on Christian principles, is what this School is designed to give.

In addition to the personal labors of the Rector and Master, with their Assistants, the Institution will have the advantage of the counsel of the Rector of the Parish, the Rev. C. S. Henry, D.D., Professor of Moral and Intellectual Philosophy, in the University of the City of New York, as Visitor.

For information as to terms of admission, &c., application may be made to the Rector, at the School-room.

April 8—2t$

PARLOR FURNITURE.

The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the atttention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

Also Church Furniture made to order.
Pew Cushions either in Hair or Moss.
Pews stuffed and lined, &c.

DIXON & STONEY,
Cabinet Makers and Upholsterers,
April 8—yl 555 Broadway, near Prince.

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The summer term will commence on the 1st of May. For particulars, apply at this office; the book-store of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No. 10 John street. April 8—6t

JUST PUBLISHED

By the General Protestant Episcopal S. S. Union.

Confirmation and Communion—a few words addressed chiefly to young members of the Church. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." Designed for distribution—paper covers, $3 50 per hundred.

For sale at the Depository, No. 20 John street.

In Press—and will be published by the S. S. Union as speedily as practicable—The King's Messengers: an Allegorical Tale, by the author of "The Shadow of the Cross," "The Distant Hills," and "The Old Man's Home." April 1.

MARCH REPORT.—The Mutual Benefit Life Insurance Company, office 11 Wall street, issued during the month of March, 1848, 184 new policies, viz:

To Merchants and Traders,	65	To Ladies.	11
" Clerks,	12	" Agents	6
" Manufacturers,	17	" Students,	3
" Mechanics,	25	" Cashiers,	2
" Lawyers,	8	" Sea Capts & Mar'rs,	2
" Clergymen,	14	" Teachers,	4
" Physicians,	4	" Hotel Keepers,	2
" Farmers,	4	" Other occupations,	5
	149		35
			149

New policies issued in March, 1848, 184
New Policies issued since Jan. 1, 1848, (3 months,) 530

ROBERT L. PATTERSON, President.
BENJ C MILLER, Secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner—at the office daily, from 2 to 3 o'clock.

N. B. That part of the Charter which limited it to 20 years, has been repealed; the Company now exists under a charter unlimited in its duration.

April 8—1m

DUTCHESS COUNTY ACADEMY,
Poughkeepsie, New York.
Rev. P. STANFORD BURCHAN, Principal.

THE Summer Term of this Institution will commence on Wednesday, the 3d of May.

Terms—Board and Tuition, - - - $40 per quarter. Music, Drawing, Modern Languages, and Gymnasium, extra.

Reference to Rev. Dr. Wainwright, Rev. Dr. Haight, Rev. Dr. Forbes, Rev. Dr. Sherwood, Rev. Homer Wheaton, Rev. A. D. Traver, Rev. S. H. Weston—Thomas C. Butler, Esq., David Hubbell Hoyt, Esq.

April 8—6w

FOR SALE.

ONE of the best PEWS in the Church of the Ascension. No. 61, Middle Aisle, about half way up. Apply to G. W. Burnham, 40 Clinton Place; or to the Sexton. March 4—8t$

BOARDING SCHOOL—Irving Institute, Tarrytown, N. Y.—The Summer Term will open on Monday, the 1st of May, with a new and improved organization of the classes. A Juvenile Department, embracing young lads of seven and eight years of age, will be established in connection with the Institution.

The attention of parents and guardians is respectfully invited to the pamphlet Circular for this year; to be obtained of any of the patrons of the Institute; of Clark & Austin, 205 Broadway; or of the undersigned.

WILLIAM P. LYON, A. M., Principal.

April 8—4t$

ENGLISH AND FRENCH BOARDING SCHOOL FOR BOYS.

Rev. S. DOUGLASS, A. M., Rector.

THE splendid mansion, now known as "the New York Orthopedic Institution," has been rented for the purpose of establishing an English and French Boarding School for Boys. The building is situated immediately upon the bank of the Hudson; and there are connected with it about twenty-five acres of land, thus affording ample space for play grounds. The distance from the City Hall is about 5 1-2 miles; and access to the Institution is by the Bloomingdale road, stages upon which pass the premises every 40 minutes.

The Institution is designed to afford the most ample opportunities for thorough instruction in English, Classics, Mathematics and French; the latter will form part of the *daily* study of the pupils, *and that without any extra charge.*

Strict attention will be paid to the moral and religious culture of the pupils.

The Institution will be opened on Monday, April 3d, 1848, but pupils will be received at any time, and charged only from the time of entrance.

For the accommodation of parents in the city, who may desire it, the Rector will receive pupils, and give them all the advantages of the Institution, with board, from Monday till Friday.

For further particulars, as to terms, &c., see Circulars, which can be obtained at the office of the "Churchman," and at the bookstore of the Messrs. Appleton.

The Rector refers by permission to the following gentlemen—

Rt. Rev. W. H. DeLancey, D D. LL.D.; Rt. Rev. W. R. Whittingham, D.D.; Rev. S. F Jarvis, D.D. LL.D.; Rev. Bird Wilson, D.D. LL.D; Rev. W. H. Berrian, D D.; Rev. Samuel H. Turner, D.D.; Rev. J. M. Wainwright, D.D,; Rev. J. F. Schroeder, D.D.; Rev. S. Seabury, D D.; Rev. J. H. Price, D.D.; Rev. B. I. Haight, D.D.; Rev. R. Cox; Charles Anthon, LL.D.; W. H. Harison, Esq., A J. Bleecker, Esq., Abel S. Anderson, Esq., H. Waldo, Esq., A. E. Hosmer, Esq., A. V. Williams, M.D., J. M. Bradhurst, Esq. April 1.

YOUNG LADIES' SCHOOL,
NO. 870 BROADWAY, UNION SQUARE.
NUMBER OF PUPILS LIMITED TO FORTY.
Rev. HENRY DANA WARD, Rector.

ASSISTED by Mrs. Ward, and by a resident ENGLISH, and a resident PARISIAN Governess, and also by ITALIAN, GERMAN, and SPANISH Ladies, to accustom his pupils to converse with propriety in those Languages.

Learned Professors will be employed to give Lectures on Astronomy, Botany, Geology, Natural Philosophy, and Chemistry.

In commencing his enterprise, the Rector relies, under Providence, on much experience and past success in the disciplining and training of the young—inspiring them with the love of learning and of virtue, and cultivating in them habits of order and diligence in duty; and he respectfully presents his School to the public under the patronage of the following distinguished names—

Rt. Rev. Manton Eastburn, D.D., Massachusetts.
Rt. Rev. J. P. K. Henshaw, D.D., Rhode Island.
Rt. Rev. Alonzo Potter, D.D., Pennsylvania.
Rt. Rev. Wm. R. Whittingham, D.D., Maryland.
Rt. Rev. Wm. Meade, D.D., Virginia.
Rt. Rev. J. Johns, D.D., Virginia.
Hon. Rufus Choate, Massachusetts.
Hon. Frederick Whittlesey, Rochester, N. Y.
Hon. Wm. H. Seward, Auburn, N. Y.
Hon. Millard Fillmore, Albany, N. Y.
Hon. George W. Summers, Virginia.

NEW YORK.

Rev. Dr. Anthon, Rev. Dr. Smith, Rev. Dr. Haight,
Rev Dr. Wainwright, Rev Dr. Potts, Rev Dr. Whitehouse,
Rev. Dr. Taylor, Rev. Dr. Forbes, Rev. Dr. Tyng.
Rev. Dr. Crocker, Providence, R. I.
Rev. Dr. Hawks, New Orleans, La.

NEW YORK

Rev. S. L. Sruthard, Rev. L. Carter, Rev. G. T. Bedell,
Rev. Lot Jones, Rev. Ed. D. Smith, Rev. L. P W. Balch.

Pupils will be received on the first Monday in April. Quarters will commence May 8th, September 10th, December 1st, February 20th. April 1.

MISS BALLOW will remove her Boarding and Day School for Young Ladies from No. 10 Albion Place, to Twenty-second street, between Broadway and the Fourth Avenue—(the first stone-front house from Broadway;) and will be prepared to receive her pupils on Monday, the 1st of May. The situation is airy and pleasant, and very convenient of access both by omnibus and rail-road. There will be vacancies for a few Boarders besides those already under Miss Ballow's care; and she can also receive an additional number of Day Scholars.

The regular course of study comprehends all the branches of a finished English and French education; and every facility will be afforded for the acquirement of other languages, Music, &c. Miss Ballow will continue to devote her entire personal attention to the care and instruction of her pupils, and will be assisted by the most competent Teachers.

French is the language spoken in the school and family.

Until the middle of April, Miss Ballow may be seen at her present residence; where she will be happy to give further information with regard to her system of instruction, discipline, terms, &c.; and to refer to the parents of young ladies who have been or are now her pupils.

March 25—tf

TO FAMILIES PROPOSING TO SPEND THE COMING SEASON IN THE COUNTRY.—A Church Family, who have had some experience in Boarding, residing in a large and commodious mansion, at a beautiful and commanding point, on the banks of the Hudson, between which and New York steamboats ply in two hours and a half, four times a day, will be glad to accommodate, through the coming season, six or eight families with board and eligible rooms. The arrangements for the household are such, that the terms can be made moderate.

Children can be schooled immediately contiguous, and the offices of the Church enjoyed at the cost of a ride or walk of not more than ten minutes.

Families proposing to spend the coming season in the country, are invited to regard this proposal. Such as are thus disposed, may address "MAIL," or leave their names and address at the Bible and Prayer Book Depository, 20 JOHN Street, and they will be called on and furnished with particulars.

March 7th, 1848.

SCHOOL FOR BOYS,
At Elizabethtown, New Jersey.

THE next session of the subscriber's school will commence on Monday, April 10th. Terms, per session of 22 weeks, $65, including board, washing, &c. References—N. G. Ogden and D. D. Keyes, Esq., New York city; and Rev. R. C. Moore, Elizabethtown. For further particulars, address the subscriber,

April 1—2t$ T. W. FOOTE.

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
Miss AYRES, Principal.
No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq, Hamilton Wilkes, Esq. March 25—tf

Poetry.

From Keble's Lyra Innocentium.

DANGER OF PRAISE.

"And he confessed, and denied not; but confessed, I am not the Christ."

When mortals praise thee, hide thine eyes
Nor in thy Master's wrong
Take to thyself His crown and prize;
Yet more in heart than tongue.

None holier than the Desert Priest
Beneath the Law's dim sky,
Yet in Heaven's kingdom with the least,
We read, he might not vie.

No member, yet, of Christ the Son,
No Gospel Prophet he;
Only a voice from out the Throne
Of dread yet blest decree.

If he confessed, nor dared deny,
Wo to that Christian's heart,
Who in man's praise would walk on high,
And steal his Saviour's part!

And ah! to him what tenfold wo,
Who hides so well his sin,
Through earth he seems a saint to go,
Yet dies impure within!

Pray we our Lord, one pang to send
Of deep remorseful fear
For every smile of partial friend.—
Praise be our Penance here!

Ecclesiastical.

From the Journal of the General Convention.

REPORT ON THE STATE OF THE CHURCH.

FLORIDA.—Change, more than anything else, has characterized this Diocese ever since its organization. Nine Clergymen have been received from other Dioceses since the last Triennial Report—seven have been transferred, and one has died. The present number canonically resident is six, though only five are holding cures. One Candidate for Orders has been ordained Deacon; two Deacons have been advanced to the Priesthood; one Candidate has been received by transfer from Alabama, who has since died. The Diocesan Journal for the last two years, (there was none published for 1845,) reports thirty-seven adults, and one hundred and ninety-nine infants Baptised; seventy Confirmed; Marriages, twenty-six; Burials, seventy-one. The number of Sunday School Teachers and Scholars, as also the number of families and individuals attending upon the services of the Church, appear only in part of the parochial returns, so that the aggregate of these cannot be given. The number of Communicants last reported is two hundred and twenty, though this is considerably below the number resident in the Diocese. The tide of immigration which is flowing into the State, brings many Church families, who locate, not unfrequently, hundreds of miles from any organized parish, and are not found out for a long time. Cases of this sort are constantly coming to light. But, though few in number, we are endeavoring, so far as our feeble means will allow, to lay deep the foundations of the Church. The Collegiate Institute, which was established some four years since, at Pensacola, by the late lamented Rector of that parish, and Rev. F. F. Peake, is in a prosperous condition under his successor. A free Parochial School has been recently established at Tallahassee, and a Classical School at Jacksonville, under the control of the Church; while the revival of Diocesan Missionary operations, or rather, carrying into effect canonical provisions which had never been acted upon at our last Convention, and the appointment of a Missionary at large, promises at least, that our excellences as a Church shall become better known, and with the blessing of God, far more important in its results. But the growth of the Church in Florida, no doubt, will be slow, as it hitherto has been. The Clergy are so far apart, that there can be no concentration of efforts; the population is so scattered out of the towns, that in a considerable portion of the State it would be difficult to organize parishes, while, as in all newly-settled countries, there is comparatively little ability among the people to support a Ministry for themselves. Still there are several points where the Church is greatly needed and so much desired, that the people have offered to meet a considerable part of the Missionary expenses, could they be favored with our excellent services. But the most untiring efforts of our Provisional Bishop have not been sufficient to secure for them the ministration of those who are willing to sacrifice themselves, and labor from pure love to souls for whom Christ died. We cannot but trust, however, that a brighter day is yet to dawn upon this hitherto neglected Diocese, and that the time is not far distant when "the little one shall become a thousand, and a small one a strong nation."

ALABAMA.—The statistics of the Diocese of Alabama, are as follows: Baptisms, 829; Confirmations, 466; Marriages, 116; Burials, 205; Communicants, 663. Present number of Clergymen belonging to the Diocese, including the Bishop, 23; organized Parishes, 24; Candidates for Holy Orders, 7; five Deacons and four Priests have been ordained. Four new Parishes have been organized; two new Churches have been consecrated; one other is ready for consecration, and two more are in process of erection. The sum of $24,452 54, has been contributed to different religious objects.

It appears from these statistics, that the number of baptisms during the last three years is more than double the number reported to the last General Convention, while the number of Communicants in the same time has nearly doubled.

We have to regret the loss by death of the Rev. Francis P. Lee, late Rector of Christ Church, Mobile, and delegate elect to this Convention. In the death of this devoted and estimable Clergyman, the Church in Alabama has sustained a loss not easily supplied. The assessments for the support of the Episcopate have been promptly paid by the parishes. The salary of the Bishop was increased two hundred and fifty dollars by the last Convention. An act of incorporation has been obtained for the Episcopal Fund, from the Legislature of the State, and it is hoped that a fund will soon be obtained sufficient to support the Bishop without taxing the parishes. One or two of the organized parishes are vacant, and there are several places in the Diocese where the Church might be established, if properly qualified Clergymen could be induced to occupy them.

MISSISSIPPI.—In this Diocese are 17 Clergymen, 14 Priests, and 3 Deacons. Since the last Triennial Report, two have been added by ordination, and six by transfer. Six have taken letters dimissory, and one has died.

Thirteen parishes, nine of which have Church buildings, are in union with the Convention; of these, St. Paul's, Woodville, and St. Mary's, Laurel Hill, are vacant.

There have been 742 Baptisms, viz: of *white* adults, 85; of *black*, 88; of *white* children, 224; of *black*, 345; Confirmations, 190; Marriages, 73; Burials, 112; total number of Communicants, 450. Sum contributed for Church purposes, about $6,000.

The Church in Mississippi is making a steady progress. Her friends are many, and able, and active. Her fields are fully ready for the reaping, and one of her greatest wants is an additional number of devoted and laborious Clergymen to serve the necessities of her white, and especially of her *black* population.

The Bishop of Tennessee continues to administer the Diocese; and, at the late Convention, he was earnestly requested to extend to it his fostering care for the next four years.

LOUISIANA.—Since the meeting of the last General Convention, the Church in Louisiana, by the blessing of God, has increased the number, both of Clergy and Communicants, more rapidly than at any former period of her history; nor has there ever been a time when her prospects for extensive usefulness in the work of God were more bright and cheering. She seems to have secured for herself the favor and respect of the community generally.

Fourteen regularly organized parishes are in connection with the Convention, and 8 Missionary stations are embraced within the limits of the Diocese, 3 of which are occupied by Ministers of the Church.

The number of Clergy in the Diocese, including the Bishop, is 20—16 of whom are engaged in the ordinary duties of a Parish Minister—2 in the education of youth, and 1, though canonically resident, is at present removed from the Diocese, making an increase of 8 over the number of Ministers last reported. 3 Candidates for Holy Orders have been admitted to the functions of the sacred office; 2 Deacons have been raised to the order of Presbyters, and 3 persons are now pursuing a course of study, preparatory for the work of the Ministry.

The number of Communicants reported to the last Diocesan Convention, is 724; number of children in the Sunday Schools, 623; of teachers, 71; contributions to Church purposes, $5,253 00.

Three new parishes have been organized in the chief city of the State, in one of which the worship is in the French language, and 4 in other parts of the Diocese; 4 Church edifices have been consecrated to the service of Almighty God, and others are in a course of erection. A Chapel for the use of Seamen has been opened in the city of New-Orleans, where the regular services of the Church are held, and a large and interesting congregation assemble on every Lord's-day, for Divine worship. The Missionary in this important field of duty is supported by an association of young men from the several Congregations of the city. Every thing connected with this Mission is very encouraging. Efforts are now making, which we hope may be crowned with complete success, to secure a lot of ground and erect a Church edifice for the use of the Mission. The attention of the Diocese has been turned toward the duty of establishing Parochial Schools, as important means of advancing the interests of sound learning and pure religion. Several have been already established, which promise results of great good to the Church.

On the whole, the Diocese of Louisiana has much occasion for gratitude to the Giver of all Good, for the manifest tokens of favor which He has been pleased to bestow during the period which has elapsed since the meeting of the last General Convention, and may look forward with confidence to still increasing usefulness in the work of the Divine Master.

TENNESSEE.—Clergy, (non-residents,) 16; Parishes, (2 vacant,) 14; Families, 283; Baptisms, (134 adults, 521 infants,) 665; Communicants, (83 added,) 545; Marriages, 98; Funerals, 191; Sunday Schools, 520 pupils, 84 teachers; Churches being built, 4. Churches consecrated, 1; Candidates for Orders, 4; Ordinations—5 Deacons, 4 Priests, 9; Confirmations, 220.

Funds and Collections.—Domestic and Foreign Missions, $361 65; Diocesan Missions, $538 05; General Contributions for Church objects, $3,769 27; Episcopal Fund, $144 65; Widows and Orphans of Clergymen, $195 32—total, $5,008 94.

The Diocese has recently suffered a severe loss in the death of the Rev. Mr. Alston. He was a burning and a shining light, in whom not only his own Diocese, but the Church at large rejoiced. With this abatement, the Diocese has never presented so encouraging an aspect as at this time. The Church is in perfect unity, and is steadily advancing in every part of the State. Her ancient ways are growing more and more in favor, and there is a corresponding increase of interest in spiritual things. The Female Institute at Columbia is now happily freed from all embarrassments, and brought under the immediate control of the Bishop and the Convention. A large number of the class last graduated, together with most of the Bishop's School, were recently confirmed, thus giving cheering evidence of great good accruing to the Church from these nurseries of early piety. Mercer Hall, which the Bishop was reluctantly compelled, by the state of his health, and other more imperious calls of duty, to close, was too much valued by the Diocese to be given up without a great effort to continue it. That effort, now most auspiciously begun, is likely soon to result in the permanent establishment of a still more comprehensive system of instruction, and embracing Candidates for Holy Orders.

KENTUCKY.—The Church in this Diocese has enjoyed, during the last three years, through the Divine blessing, a steady and healthy growth. Without any sudden expansion, there has been an increase of strength in the older parishes generally, whilst signs of life and permanence have been manifested where the Church had been either previously unknown, or engaged in a seemingly doubtful struggle to gain a foothold. More has been accomplished than during any equal period of time in the building and improvement of Church edifices—an important and desirable result—the want of convenient places of worship having hitherto proved a serious obstacle to the success of missionary labor. Two Churches, that had previously been commenced, have been completed within that period; two new edifices have been built and consecrated; one has been materially enlarged and beautified, whilst two others are in process of erection.

The number of Parishes is 18; of Clergy, canonically resident, 19; of Candidates for Orders, 6; 3 have been ordained Priests, and 4 Deacons, 240 have been Confirmed, and 533 Baptized; of whom 442 were infants, and 91 adults. The number of Communicants reported to the last Diocesan Convention was 730—being an increase within the last three years, after subtracting the loss by death and otherwise, of 165. The number of Marriages reported is 148; of Burials, 212. The contributions to objects connected with the Church have amounted, during the same period, to the sum of $8,883.

A Diocesan Missionary and Education Committee has been organized, and an impulse given to Church extension. A growing interest in this cause has been manifested by the readiness of the Clergy to extend their labors beyond the bounds of their own parishes, and Laity to co-operate in hitherto neglected portions of the Diocese. The labors of the Domestic Missionaries will, it is believed, be rendered more efficient in future by the adoption of a plan recommended by the last Diocesan Convention, which provides that the Ministers of the smaller parishes shall take charge of as many stations as they can regularly visit, and that the neighboring Clergy shall labor conjointly, by meeting frequently in associations in the several Churches.

Shelby College, after having suffered severely from frequent changes in the Faculty and an interval of entire suspension, owing to repeated disappointments in filling the office of President, is now placed, it is trusted, on a stronger foundation than at any former time. A valuable apparatus, the want of which had been from the first a serious detriment, has been obtained, and the College is now in successful operation.

OHIO.—This Diocese has 69 Clergymen, comprising the Bishop—60 Presbyters, and 8 Deacons—being an increase of 11 Ministers within the last three years. It has, also, 11 Candidates for Holy Orders; 78 Parishes in union with the Convention; and not less than 4,000 Communicants—1,035 being added since the last General Convention.

During the last three years the Baptisms have been 1,249; of which number 168 were those of adults, and 111 are not specified; 674 persons have been confirmed; 12 Churches have been consecrated; 7 new Parishes formed, and several Churches are now in a course of erection. 26 Ministers have been ordained, viz: 15 Deacons and 11 Presbyters, and 1 Presbyter has been displaced from the Ministry for causes not affecting his moral character. 415 Marriages have been solemnized, and 672 Funerals attended. $3,540 have been collected for Diocesan Missions and education of Candidates for Orders, whereby aid has been extended annually to about 8 Missionaries, acting under the Diocesan authority, and to an equal number of candidates, who have prosecuted their studies at the Literary and Theological Institutions of the Church at Gambier. At the same time, the Diocese has not been insensible to the claims of Missions beyond her limits, in both the Foreign and Domestic fields; and her contribution of about $500 yearly to the Board of Missions, may be regarded as liberal in view of her own wants as a Diocese, the population of which is continually and rapidly advancing. The contributions of the Diocese to all the various objects that require its attention, may be stated at $25,000 every year.

In a new country, the settlement of which is yet in progress, many of the parishes must remain long feeble, and frequently destitute of ministerial supervision; and such is the case in Ohio, where 16 parishes are now vacant—all of them being weak and demanding aid, which our missionary organizations are incapable of imparting, in consequence of the stronger claims of other places. As far as practicable, the deficiency in the Ministry is supplied by the appointment of judicious Lay-readers. Bible Classes and Sabbath Schools are, also, everywhere diligently maintained, as highly important auxiliars to the preaching of the Word. 410 Teachers are reported in our Sabbath Schools, and 2,504 Scholars.

The Theological Seminary, at Gambier, and the Literary Institutions connected with it, occupy high ground in point of excellence, and are imparting a most salutary influence in favor of learning, morals, and religion. The instructers are strong in all the qualifications demanded by their important positions, and profoundly sensible of the solemnity of their work. The buildings and necessary improvements are nearly complete, and the income is found adequate to the maintenance of the establishment. And whilst the Church has received great benefits from the institutions at Gambier already, the past is but the beginning of what may be expected in future.

The Church in Ohio has great peace and unity in itself. Its hold, too, upon the favor and confidence of the community at large is strong. The opportunities for its extension are ample. The great want is a want of Ministers—of self-sacrificing and laborious Ministers, who will go out to preach the Gospel in the spirit of their Divine Master. Before such there is emphatically "an open door." "The harvest truly is plenteous, but the laborers are few." The last three years have done much for the enlargement, and more for the stability, of this rising Diocese. And in view of its past progress, the friends of the Church may take courage, and confidently give themselves to prayer for its future advancement.

[To be continued.]

Miscellaneous.

AN UNION MEETING.

[From "Hawkstone."]

But the stranger is leaving the ruins hastily, and looks back as he ascends the side of the valley, to listen to some merry, light-hearted music—a fife and flute, and even a drum—which, mingled with approaching voices, and the murmur of a cheerful crowd, is approaching through the wood below. They issue from the trees in gay procession; first the band, then a body of respectable-looking men in blue coats with white wands, then, four and four, in lengthened line, men and women, and children, all dressed in holiday attire, gay and smiling, and each bearing tea-cups in their hands, and some of them tea-kettles. It is the Hawkstone Temperance Society, met to celebrate their third anniversary by a merry and innocent tea-drinking, amidst the ruins of the priory. And the rubbish in the chapel is soon cleared sufficiently to arrange the deal tables on their tressels; and no place so convenient as the altar to light three or four fires, each with their simmering kettle. And the cakes are produced from the baskets, and the young persons are all seated in rows with their clean cups before them, so decent and quiet, so very respectable. Who shall complain of the progress of society, or of the state of our manufacturing population? The signal is given; and Mr. Bowler, a neighboring squire, with his bald, shining head, and good-natured face, is pressed by Mr. Bentley, and Mr. Bryant, and Mr. Armstrong, the Baptist Minister, and Mr. Howell, the Independent Minister, and Mr. Mason, the Quaker, and Mr. Priestly, the Unitarian, all of them pressing him (he having consented ten days ago to submit to being pressed) to take the chair. For who more fit to preside over a moral and religious social meeting than Mr. Bowler? A good, kind man, and justice of the peace, and, above all, (it made it so respectable, so free from party or sectarian spirit,) a layman. And Mr. Bowler, therefore, is moved into the chair, and Mr. Bentley, and Mr. Bryant, and Mr. Armstrong, and Mr. Howell, and Mr. Mason, and Mr. Priestly, range themselves by his side. There is a grace to be said, and Mr. Bowler looks round deferentially to ask which of the clergymen is to say it; and the other clergymen look deferentially to Mr. Bentley, as if anxious to pay him a compliment, and therefore Mr. Bentley says grace. But as one of the children of the children belonging to the National School remarked to the child sitting next her, it was not the same grace which Mr. Bentley said when the National School children had roast beef and plum pudding at the coronation—for then he had ended it in the same form in which the prayers in the Prayer Book ended; now he left this out. They did not know that Mr. Priestley, the Unitarian Minister, was now sitting opposite him, and that Mr. Bentley had too much delicacy to hurt his feelings by introducing any allusion to particular doctrines. The tea was drunk, the cake eaten, with hearty relish, but temperately, as became the occasion; and as they emptied cup after cup, there was a conscious gravity about the process, and little side glancings of eyes to see if others were looking; and the generality seemed to sit uneasy on the benches, as if they did not exactly know what to do with their hands; and the conversation was rather forced, with long pauses between, except when some bolder spirit, anxious to enliven the meeting, cried aloud for more tea, and ostentatiously swallowed it, with many self-congratulations that it could not get into his head. But then the Temperance Society was a voluntary meeting assembled to do that of themselves which neither God commanded nor man enforced; and, somehow or another, voluntary acts of this kind cannot be done without persons thinking of themselves, and therefore at times feeling awkward. But the awkwardness all vanished when a loud rapping on the table was heard at the upper end, and Mr. Bowler's bald head and sleek, good-humored face, with all eyes upturned to it, was seen rising to address the meeting. Unhappily, the exact address has been lost to posterity by the loss of the reporter's notes, but as Mr. Bowler will make nearly the same speech at the next anniversary, and indeed at every religious meeting in which he will be asked to take the chair, those who are curious to hear it may still hope for a chance of success. It began, we know, with "Ladies and gentlemen," at which the little boys and girls, and the young men from the factory, made loud demonstrations of applause. It then proceeded to enlarge on the incapacity of Mr. Bowler himself for the high and distinguished office which he had been invited to fill, with many humble protestations of his want of talents, and learning, and eloquence, in which the meeting seemed contentedly to acquiesce, and did not make against them such decided remonstrances and denials as Mr. Bowler had expected. Mr. Bentley, indeed, said, "No, no,"—but it was uttered with a faint voice, and did not reach farther than Mr. Bowler himself, who bowed gratefully and modestly, but still as conscious that Mr. Bentley was right, and he himself was wrong.

A sentence followed in a different strain, beginning with a "But;" and when Mr. Bowler had enlarged in the most glowing and pathetic terms on his devotion to the welfare of his fellow-creatures, and especially of the Temperance Society, "an institution which formed an era in the world, and on which the safety of the world depended," all his hearers felt their own importance rise into enthusiasm, and the tables echoed with hammerings, and the ivy wreaths hanging round the mullions of the windows actually waved with the commotion.

Another congratulatory remark on the harmony of these social meetings—on the delight of seeing around him so many clergymen of different persuasions, all agreeing to sink sectarian distinctions, and to unite in the common good of the people committed to their care, was loudly cheered by the dissenters: and Mr. Bryant, and Mr. Mason, and Mr. Priestley took the opportunity of stretching their hands across to Mr. Bentley, in the sight of the meeting; at which proof of fraternal charity the uproar became general. And Bentley gave his hand in return, though he felt somewhat embarrassed at this cordial assumption of equality; and as he looked up, his eye caught on one of the delicately-carved corbels—a bishop's face, quiet, but firm and severe, which seemed to frown on him reproachfully. But the fancy was soon dispelled, for the pith of Mr. Bowler's speech was coming; and as with honest, cheerful face he told two ludicrous stories, illustrating the advantages of temperance, everybody laughed with him; and every body in good-humor followed him, as he subsided into his chair, with loud applause, and "One cheer more."

And now the Chairman, having wiped his face and recovered his breath, looked at a slip of paper in his hand, and then mysteriously glanced at Mr. Priestley, who had been biting his lips and affecting to look unconcerned ever since Mr. Bowler had been on his legs. And Mr. Priestley rose, with some emotion, and with sundry wavings of his hands, to propose the health of a gentleman whose name, he was sure, would be received with cordiality, even by those who did not agree with him in his religious opinions.

Bentley felt an unpleasant sensation in the palms of his hands and feet, and began playing with the tea-spoon in the saucer.

"He," Mr. Priestley, "had always found Mr. Bentley, his respected friend," (several of the poorer classes, whom Bentley had often assisted, here joined with the chairman in endeavoring to raise a loud applause, but it did not succeed,) "he had always found his respected friend, and he might say, he hoped without offence, his brother minister, most anxious to co-operate with him in all matters affecting the common welfare of their flocks. He, Mr. Priestley, had his own opinion, and probably many who heard him had theirs, of the expediency of a state religion.—But, as the laws of the land had decreed that one religious denomination should have the ascendancy over the rest, he trusted all would obey those laws so long as they continued to exist." Bentley felt uncomfortable.

"If, indeed," continued the speaker, "all Churchmen were like Mr. Bentley, Christians would, indeed, be at peace. Nothing could exceed the liberality, the Christian liberality, of his sentiments; worthy a religion of which the first principle was peace on earth and good-will to men;" and he concluded with proposing Mr. Bentley's health.

"How kind!" said an old woman to her next neighbor. "Just as it should be," exclaimed a stout, honest-looking tradesman. "I like to see good feeling among the gown! Live and let live is my motto; and persecute no man for his opinions!" Bentley rose to return thanks; the kind-hearted, zealous, pious Bentley, who wanted nothing but instruction to understand and avoid the false position in which he felt himself placed, and who really was struggling (day and night) beyond his strength to spread what he deemed true religion among the thousands of Hawkstone, just as the Irish constable threatened with his solitary arm to surround the mob. That he said but little, and that little with an embarrassed air, and in a voice too low to be heard, might naturally be expected. And he sat down vexed with himself, and to the evident disappointment of some few, and the triumph of many, with only a few encouraging "hear, hear's," to cover his retreat.

"Quite a break-down," whispered Mr. Mason, the Quaker, to Mr. Bryant, who was the great orator of the place, and had been assiduously writing notes on a scrap of paper for some time past; "quite a break-down."

And certainly, through some cause or another, the Church does break down generally, when it attempts these rhetorical harangues. Popular eloquence is not its forte, and never has been, for what reasons we leave our readers to inquire; but Charles Bevan, if he had been asked, would have said, that man, in delivering a message from his Maker, has only to deliver it, and not to trouble himself with the results; to deliver it plainly, intelligibly, effectively, so that no excuse may remain for inattention, and that all the rest is in the hand of Heaven, and therefore, popular preaching and popular speaking, and appeals to the passions, and all the trickery of platform discussion and proprietary chapels, are out of place in members of a Church, and only do harm. Certainly, Bentley felt as if he wished such were the case, and he might not be called on again to make speeches at the Temperace Society.

Not so Mr. Bryant. Another mysterious look was exchanged from the Chairman, and the great orator of Hawkstone arose, and with a deep and portentous voice he poured forth, as the newspapers described it, "a flood of eloquence, which held his audience in rapt attention, and electrified them with lightning bursts of feeling," for more than half an hour. In fact, the chief amusement of the meeting had depended on Mr. Bryant, and of this he was well aware, for the day had been fixed purposely for his convenience in attending. His exordium was like Mr. Bowler's, but more pathetically bespeaking indulgence for his defects and diffidence. From this he proceeded to describe (and his eyes opened and flashed as he advanced, and his arms began to move,) "the grand and solemn scene which he then saw before him; so many intellectual beings congregated together under the wide vault of heaven (applause) without distinction of sect or party, (applause again,) to emancipate themselves and the whole earth from the great crime of drunkenness. (reiterated cheers.) Mr. Bryant, in looking over his speech in the morning, had doubted about "the whole earth," but it told wonderfully well, and the inhabitants of Hawkstone felt each like an Atlas with a whole universe resting on his shoulders. He proceeded, says the newspaper from whom we borrow, to depicture in the most gratifying terms, "the moral and intellectual condition of his hearers, free, enlightened, religious, without bigotry, without vice. It was a sight to rejoice the heart of Englishmen." (Cheers again, though some of the older members refrained, as not liking to applaud themselves.) From this he digressed to give a graphic sketch of the drunkard "rolling in the gutter, which made the blood of his audience thrill with horror," and he pointed out the absolute importance of binding even children from their youth by a solemn vow to abstain from all spirituous liquors. Impossible," he said, to begin too early:" and Mr. Armstrong, Baptist Minister, nodded a most hearty assent.—He then enlarged on the value and necessity of associating ourselves in every good cause; enumerated the hundred affiliated societies which had sprung from the central one in London; trusted that they should always act unanimously, and keep up a close and affectionate correspondence with the body from which they had derived the first blessing of a temperance committee.—Without union, the very object of the Society must be lost. Without the Society, there could be no temperance. He would entreat them to stick heartily together, and mark any one who ungratefully or insidiously should sow the seeds of —— (Mr. Bryant here paused for a moment, for the word "dissension" had risen to his lips; but, for some reason or another, he did not like it, and luckily had time to change it,) should sow the seeds of disunion among them." Loud cries of "We will, we will!" And here the newspaper reporter observes that some allusion was intended to a feeling of discontent which had spread among many of the members in regard to the conduct of the committee, and which Mr. Bryant was most anxious to prevent from breaking out in open schism, and he therefore proceeded to point out the solemn duty of not quarrelling with persons in authority, especially for minor points, lest the very object of the whole Society should be defeated by such jealousies and animosities.

Having dwelt for some time on this delicate topic, he passed, to use the language of the newspaper, "with singular felicity," to the "picuresque and romantic ruins within which they were that day assembled." "He trusted, indeed he felt assured," (and here he gazed round with a scrutinizing eye,) "it was impossible, indeed, that any Papist should have intruded into their truly Protestant assembly." "No, no," cried the party. "He gladly accepted their answer. And yet if the Pope himself had been present, drinking tea with them, he, Mr. Bryant, would have boldly stood his ground, and dared him to defend his bloody and atrocious system." As this was uttered with the greatest vehemence, and Mr. Bryant's clenched fist descended on the table at its close with more than an ordinary thump, it was followed by a round of applause. And certainly he was right in supposing that few true Roman Catholics would have made their appearance in such a heterogeneous congregation. And then the speaker burst forth into the most imposing portion of his harangue. "He compared the deeds of darkness which had formerly been perpetrated within these walls," (how and when he would have been puzzled to say, for the simple reason that he had never heard,) "and the innocent, the sublime recreation of drinking tea under their ruins, with tea-tables spread in the chapel, and kettles boiling where the altar had stood. He spoke of the enormity of monasteries, of vows by which men bound themselves without any authority from the Bible; of absurd abstinences and fastings from good things which God has created to be enjoyed in moderation; of silly, idle mummeries, and men and women dressed up to distinguish themselves from their fellow creatures."—(And here, in the ardor of his gesticulation, he nearly knocked off from the breast of his next neighbor an immense blue rosette, with which all the members had decorated themselves, and especially the gentleman stewards, the bearers of white wands.) He showed, and with the greatest truth, how a number of men or women, congregated together without the superintendence of their spiritual superiors, and following only their own will and fancy, must fall into mischief, as monks and nuns had done: and from thence he traced the corruptions introduced by them into the pure Gospel of Christ, with which every one had mixed their own notions and mere human speculations, instead of adhering simply to the truth as it was taught by God. Nothing could be more successful than his demonstration, and admirably was it received; for Mr. Bryant was a clever man and not an ineloquent man, and a religious man, and had studied parts of the Romish system with no little insight into its faults, whatever he might have learned of its virtues. One point, indeed, he omitted: he had intended to speak of the absurd religious processions and pilgrimages in which Roman Catholics indulge, with music, and singing, and other vain solemnities; but the chairman, as it was getting late, was obliged to remind him that they had not yet sung the hymn, and that the band was becoming impatient.

The hymn, therefore, was sung, all standing; and as it was one of Watts's, which Mr. Priestly had previously eviscerated of all peculiar doctrines, it gratified all parties, and offended none.

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HAVING, since the destruction by fire of his former Manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs constantly for sale.

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet. two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.
One second-hand Church Organ.
November 3—yly

ST. JOHN'S INSTITUTE,
Mount Alban, Georgetown Heights, D. C.
The Bishop of the Diocese, Visiter.
The Rev. Anthony Ten Broeck, A. M., Rector.

This Institution is very pleasantly situated, and in a remarkably healthy position. It commands a view of Washington, Georgetown, Alexandria, and the Potomac river, for several miles.

Applications for information respecting *terms, &c.*, or for the admission of pupils, may be made to the Rector, Post Office address, "St. John's Institute, near Georgetown, D. C." March 4—10t

BANVARD'S
MAMMOTH PANORAMA OF THE
MISSISSIPPI RIVER!
Painted on Three Miles of Canvas!

Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude. BEING THE LARGEST PAINTING IN THE WORLD!

Open every evening (Sundays excepted) at the NEW PANORAMA BUILDING in Broadway, adjoining Niblo's Garden.

Admission 50 cents; children half price.

The Panorama will commence moving at 7 o'clock precisely.

Afternoon Exhibitions on Wednesdays and Saturdays, at 3 o'clock. Seats secured from 10 till 12 o'clock, A.M.
December 18—yl

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.
February 27—yly

D. D. LYON, Sexton of Trinity Church, and General Furnishing Undertaker, No. 44 Greenwich street, one door from Morris street—all orders left at his residence, at any hour, day or night, will be punctually attended to, No. 44 Greenwich street,
January 16—3mos

ORGAN BUILDING CHEAP!

THE subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements, at a lower price than any other establishment in the United States. His long experience both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.

October 30 tf HENRY PILCHER.